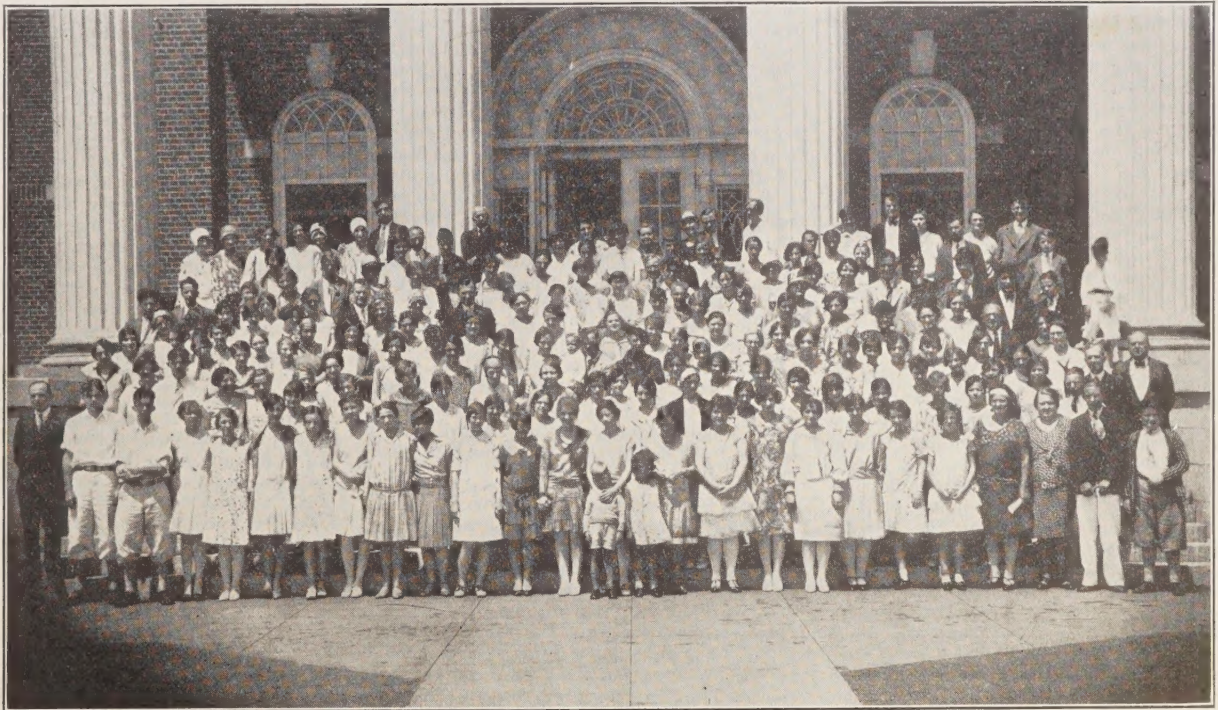


OF THE REFORMED CHURCH IN
LANCASTER, PA.

REFORMED CHURCH MESSENGER

1930 The Summer Missionary Conferences 1930



The Frederick Conference of Last Year

THIS YEAR'S THEMES

Home Missions
"THE CARIBBEAN ISLANDS"

Foreign Missions
"INDIA"

THE CONFERENCE DATES

Hood College, Frederick, Md., July 12 to July 19
Bethany Park, Indianapolis, Ind., July 12 to July 19
Catawba College, Salisbury, N. C., July 19 to July 25
Heidelberg College, Tiffin, Ohio, July 19 to July 25

Kiskiminetas Academy, Saltsburg, Pa., July 17 to July 27
Ursinus College, Collegeville, Pa., July 26 to August 2
Theological Seminary, Lancaster, Pa., Aug. 2 to Aug. 9
Mission House, Plymouth, Wis., Aug. 9 to Aug. 16

Zion Church, Buffalo, N. Y., Sept. 18 to Sept. 21

For Information Address Rev. A. V. Casselman, D.D.

Department of Missionary Education, Room 417, Schaff Building, 1505 Race Street, Philadelphia

PHILADELPHIA, JUNE 5, 1930

ONE BOOK A WEEK

THE CHURCH IN POLITICS

After the conference of the Methodist Episcopal Church, South, where there was interminable debate over the Church taking part in politics, and much editorial comment on the debate in all the papers, it is interesting to receive a book from that ardent prophet of a Christian social order, Dr. Stanley High, editor of the "Christian Herald," dealing with this very subject. After reading his new book: "The Church in Politics" (Harper and Brothers), there can be no doubt as to just where he stands. The Church always has been in politics, is in politics today and always will be. Furthermore it ought to be in politics, for the Gospel is to groups, governments, nations and any combination of nations as well as to individuals.

Mr. High devotes his first chapter to showing how the Church is in politics today and is exerting a mighty influence there. He uses the prohibition movement and the peace movement as outstanding instances. In both of these movements the Church is the greatest one factor, and most of what has been achieved in both of these movements is the result of the activities of the Churches. The reason is that all political questions are ultimately moral questions, as Mazzini pointed out years ago. The Church has been increasingly feeling this, although it has always recognized it.

Then Mr. High analyzes the objections to the Church touching great social, industrial, international and political questions. Perhaps it would be nearer the truth to say that he analyzes the motives of those making the objections. He speaks here in no mincing terms. The objections come mostly from those whose interests are affected. Of course the militarists object to the Church being in politics for it is on the side of peace and is not only obliterating their profession but is organizing the world for peace, which is an awful calamity from their point of view. Of course the liquor interests are continually crying out against the Church being in politics for it is interfering with their trade. Of course the capitalists—or many of them—are against the Church being in politics because it puts humanity above profits and interferes with the exploitation of men, women and children. Of course the politicians do not want the Church in politics because it puts the welfare of the state above party. As a matter of fact, as Mr.

High conclusively shows, in practically every instance where some irate gentleman demands that the Church should confine itself to the saving of individual souls and to the preaching of the "good, old Gospel" he has been disturbed by some rebuke of his unethical practices or checked in some scheme of heartless exploitation. As Mr. High well says: "Had the Church stayed out of politics a good many people would have been more comfortable and some institutions more secure."

Mr. High devotes several chapters to a historical survey of the Church's political activities. He reviews the messages and practices of the Hebrew prophets. There is not much comfort there for those who think the Church should confine itself to ministering to individuals. As a matter of fact the prophets addressed themselves much oftener to governments than to individuals. They launched their rebukes against states and kings, and reserved their severest condemnations for political corruption. Always they are denouncing the exploiters of the poor and rebuking in scathing terms kings and governors who forget God in their schemes.

He also shows that those gentlemen who are continually crying for a return, on the part of the Churches to the "good old Gospel" would be the last to welcome a return to the real gospel of Jesus Christ. One of the best paragraphs in the book comes back to this: "There is some agitation, as we have seen, that organized Christianity give up 'meddling' and return to the 'good, old gospel.' But it is not likely that the agitators know exactly what they prescribe. From the standpoint of the enemies of the Church in politics nothing could be less desirable than a return to the good, old gospel, provided, of course, that the gospel referred to is that of Jesus. If the Church, by any chance, should suddenly begin the practice of that gospel the world would have a political, as well as a social and economic revolution on its hands. For it is clear that Jesus' message involves moral ideals which have inescapable political consequences and it should be equally clear that those ideals could hardly be established in terms of contemporary governments without a political upheaval."

Mr. High carries his survey down through the ages. The Church has always believed that Christianity meant not only the saving of individual souls but also the embodiment of the Christian principle in a new world order. Hardly had the Church got well under way in the second century when it began to be recognized as a menace to the corrupt political and social practices. That is the chief reason the early

Christians were persecuted and killed. It was not because they refused to worship the old Gods, but because they began to demand a new way of life, a new social order and a new state. "Our political prophet, visiting Rome in the second century, would have found the Christian Church involved in politics. Inquiry would have revealed to him that its presence there was unavoidable, as unavoidable as three facts which, to a greater or less degree, have always characterized organized Christianity: its insistence upon a certain manner of life, its zeal to extend that manner of life to all men, and its determination to give that life embodiment in the institutions of society." The Catholic Church, through all its history, has insisted that the state was just as accountable to the Christian law as to the individual. Morality was corporate and social as well as individual. There has been something much deeper in the Roman Catholic claim that the state should be subject to the Church than the mere desire for power. It is the conviction that the state is as much the concern of the Church, so far as rectitude and redemption are concerned, as the individual.

Mr. High devotes considerable space to the Protestant idea of patriotism, beginning with the Reformation. He evidently feels that Luther's extreme emphasis on individualism was not altogether for the good, although it was natural as an intense reaction against the ecclesiasticism of the Roman Catholic Church. But Luther put into circulation certain great ideals that soon brought the Protestant Churches into politics, from which they have never got out. Fired by Luther's insistence on the liberty of the Christian man, Protestants soon began to set up organizations that reacted upon society as a whole. Lord Bryce credits the Anabaptists, for instance, with the first statement of democratic principles in the history of modern government. John Ball soon appeared in England with his doctrine of human equality to be recognized by the state. John Calvin so linked the Church and the state together that there was practically a theocracy in Geneva. The Puritans were mightily concerned with politics—and so, until today, the Church—both Catholic and Protestant—has universally recognized that all institutions are objects of redemption as much as individuals.

Dr. High's book is a challenging document, worthy of a much more extended survey than I have space for, and I bespeak for it a wide reading.

—Frederick Lynch.

The Summer Missionary Conferences



THE COLLEGEVILLE CONFERENCE OF LAST YEAR

(See page 18)

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EDITORIAL

A NEW DAY IN MISSIONS

A recent letter from the Department of Missionary Education to the pastors of Eastern Synod began thus: "The whole missionary enterprise is facing one of the greatest crises in its history. New problems, new emphases, new world contacts, new view-points demand a new missionary technique. There is no more serious challenge confronting the Christian Church." The only serious criticism in reply came from a very dear friend who wrote as follows: "Ever since I have been in the ministry I have been receiving circulars and reading books on 'This the Critical Hour in Missions.' It seems this is a conventional habit of expression on the part of those chiefly engaged in the official promotion of the missionary enterprise." That the present situation in the missionary enterprise constitutes a real crisis—and that not merely by "a conventional habit of expression"—would seem to be clearly indicated by such facts as are herewith noted.

The significant titles of many recent books and editorials on the subject of missions are such as we have not known in the modern era of missionary activity. Dr. Robert E. Speer, of the Presbyterian Board of Foreign Missions, has found it advisable to publish a little book entitled, "Are Foreign Missions Done For?" And that other veteran secretary, Dr. Cornelius H. Patton, of the American Board, writes in a similar strain under the title, "Foreign Missions Under Fire." *The Ladies' Home Journal*, conducting an investigation of Christian Missions in Asia, sent out for the purpose a trained journalist, Mr. C. A. Seldon, who reports the results of his survey in a copious volume entitled, "Are Missions a Failure?" Some months ago *The Christian Herald* published a widely advertised editorial on the subject, "Will Missions Cease with This Generation?" Only a few weeks ago the *Christian Century* emblazoned on its front page the title of its leading editorial, "Can Christian Missions Be Saved?" Such titles as these certainly constitute the evidence of a crisis.

Many of the leading authorities on Christian Missions who are formulating the opinions of the religious leaders of the new generation in our colleges and seminaries, seem to be of the opinion, likewise, that this is a critical day

with the missionary enterprise. For example, Dr. John Clark Archer, professor of Missions and Comparative Religion in Yale University, recently had this to say: "A change has come over the missionary world. The Christian message stands in need of reconsideration in the light of the essential character and power of the non-Christian faiths. There is present need for reorganization of the foreign missionary enterprise for the sake of jostling loose vested interests, establishing new contacts and finding new means of co-operation amongst the men of good-will everywhere who seek a better world." The titles of all the recent books of Dr. D. J. Fleming, professor of Missions in Union Theological Seminary, are suggestive, or even descriptive of the new day in missions.

Another interesting characteristic of missionary life in the present day is the continued demand and search for a new name for missions. There seems to be a feeling that the old name for missions needs to be camouflaged for this age. We hear much these days of "world friendship" by people who use that expression as a synonym for missions. Last year the Missionary Education Movement tried to find a new name for its missionary educational conferences. The following names were suggested, and the missionary educational leaders of the country were asked to vote upon them: world friendship conference, world Christian conference, Christian world conference, world educational conference, world service conference, and missionary educational conference. It is interesting to note that the old name still remains. The missionary educators believe that the new names suggested both denature and devitalize missions. It is rather generally acknowledged by missionary leaders that the thing for this age to do is not to find a new name for missions but to put a new content into the old name. World friendship is not missions. Missions is world friendship plus the things that sent Saint Paul to Europe. But the quest for a new name is significant of a new day.

Then there is the fact of the recent Jerusalem Conference of the International Missionary Council. That was an epoch-making gathering. It was something new in the history of the Christian Church. It was more nearly ecumenical than any Christian Council. It embraced a company of acknowledged leaders of the Christian forces of over

fifty countries. The preparation made for it was more thorough and accurate than that for any previous world-wide Christian Conference. The subjects of discussion and deliberation were either new or cast in new molds. The Jerusalem Conference was admittedly held to meet the conditions of world crisis in the extension program of the Christian Church. The preamble to the statement adopted by the Jerusalem Conference on the Christian message is itself a description of world crisis. It says: "Throughout the world there is a sense of insecurity and instability. Ancient religions are undergoing modification and in some regions dissolution, as scientific and commercial development alter the current of men's thought. Institutions regarded with age-long veneration are discarded or called in question; well established standards of moral conduct are brought under criticism; and countries called Christian feel the stress as truly as the peoples of Asia and of Africa. On all sides doubt is expressed whether there is any absolute truth or goodness. A new realism struggles to enthroned itself in human thought. Along with this is found the existence of world-wide suffering and pain, which expresses itself partly in a despair of any higher faith, partly in a tragically earnest quest of a new basis for life and thought."

Nor is this evidence of crisis limited to the foreign mission field. The same conditions of upheaval and change are to be felt in the midst of our American church life. So true is this that the home mission leaders of the Church in America have called a Home Missions Council to meet in Washington at the close of this year. Preparations both extensive and intensive for this Council have been in process for three years, whereby it is hoped that the new situation confronting the Church in America may be set forth in all its complex and perplexing fullness and the resulting problems definitely faced and solved.

Turn for a new angle on the subject to the Minutes of the Second Annual Meeting of the General Council of the Church of Christ in China, held in Shanghai in the early days of last October. In the findings of this Council of the Church of Christ in China, to which our China Missions and missionaries belong, there is a section on "Church and Mission Relationship." The introductory statement is most significant: "This Conference recognizes with deep thankfulness to God the rich fruits of co-operation in service between the Chinese Church and the mission body *in days gone by*." The italics are mine, but the Chinese Church evidently thinks that some days are gone by and a new day is at hand. In the statement of "principles" which follows, we discover such new proposals as these: The Chinese Church should bear the responsibility of "the administration of work and the use of workers"—things heretofore largely in charge of mission boards and missions. "The control of the work, so far as it is located in the hands of the missions, *should be transferred to the Church*." The allocation and work of the missionaries "should be determined by the Synod, after consulting with the missionary concerned and his mission *so long as his mission continues to function*." Again, the italics are mine, but these official minutes are certainly sure signs of a new and critical day, a day of crisis, the like of which has not been faced heretofore by the missionary-sending churches of the west.

Another evidence of the new day is the shifting of missionary motives and objectives. Two years ago the missionary educational leaders of the United States sent out a questionnaire through the Missionary Education Movement, endeavoring to find out what the modern motives and objectives of the missionary enterprise were. The results of this questionnaire revealed that five motives stood out in the minds of these Christian educators as the effective ones for this age: a desire to fulfill Christ's mission to the world; a desire to spread the Kingdom of God; His desire that all men should be brought to a knowledge of the truth; obedience to the command of Christ; and constraint of the love of Christ for all mankind. The five objectives of missionary activities selected as most worthy of modern effort were: the training of Christian leadership; the promotion of universal brotherhood; the sharing of our

own experience of personal communion with Christ; the Christianization of all aspects of national life; and helping other peoples to make their own interpretation of Christ. It is highly prophetic of the new day to learn that these missionary leaders with convincing unanimity struck out as positively undesirable such a time-tried motive as "pity for the future state of the heathen" and such a previously-popular objective as "the evangelization of the world in this generation."

Still another sign of this new day in missions is the fact that religious educators the world over are realizing the new approach, the new motive and the new power of modern missions. A recent issue of the *International Journal of Religious Education* has as the subject of its leading editorial, "What About Missionary Education?" Three statements in that editorial are significant: "We are now in a stage of transition; religious education and missionary education, as we have known them in the past, are finding a new relationship to each other. A new adjustment in this field is now going on and its completion lies, we believe, just ahead around a corner that is not too distant. Missionary education of the next twenty-five years will be vastly different from what it was in the past twenty-five years."

Indeed, a new day in missions is here—a difficult day but a glorious day. There is in it no cause for alarm but great cause for thanksgiving, no reason for confusion but much reason for consecration. And now, what is the relation of the Summer Missionary Conference to this "New Day in Missions?" To meet the modern situation we must have a new generation of modern-minded, world-visioned Christians. The purpose of the Summer Missionary Conference is to aid in training such for the Church. In this attempt to meet and provide for this modern spiritual emergency the Summer Missionary Conferences deserve the sincere support of the entire Church. —A. V. C.

* * *

A SPLENDID IDEA

Our Theological Seminary should receive wide commendation throughout the Reformed Church for turning the Summer School of Theology this year into the Summer School of Religious Education. This is a most splendid idea. Our theological and educational leaders are awake to present necessities. The intensive movement in behalf of religious education begun a number of years ago is rapidly emerging from the faddist stage. We are beginning to tread on firmer ground. Whims and fancies, and extreme reactions to the primitive programs of a few years ago, which held the ear of the dissatisfied for quite a few years past are mostly shattered now. The ground has been cleared. The way ahead is opening wide. Religious education as a science is as possible as is secular education as a science. The only regret which lingers in our minds is that it required the Church such a long time before the fact was discovered.

A School of Christian Education at Lancaster this coming summer for ministers and laymen brings encouragement and promise. The need for such a school in a desirable setting, with deliberate preparation beforehand, with wisely chosen courses and an eminent faculty—is evident to all. The world today is in need of a more substantial foundation for a real religious order. The Church of our times has been compelled to examine herself as never before in the face of the stress of our times, in the face of the stark need of modern men and women. If the world is to be transformed into a more spiritual and ethical order, the Church must provide the spiritual dynamic and force to perform it. Only an educational Church, only a vitally intelligent Church, only a Church which understands clearly human life, the world, religion and spiritual and ethical forces is at all able to perpetuate herself in our day. An industrial and machine civilization needs a Church and religion of different fiber than the more primitive civilizations of former centuries.

In this new Church and new world Christian Education is indispensable. It must make its way scientifically. Its way is chartered out by iron necessities. It is the way of trial and error, of investigation and experimentation, of

analysis and rejection—it is the way of the chemist in the laboratory, the doctor and psychologist in the clinic, of the astronomer at the telescope, and the biologist at the microscope. For such a program and scientific procedure leaders must be trained, the scientific attitude must be developed. Schools and conferences must be ever on the schedule. Curriculums must be built with extreme care. Those who wish to engage in it must be willing to stoop to self-effacement and to submit themselves to laborious efforts in behalf of a great task.

Let us hope that many of the ministers of the Church will avail themselves of this opportunity this summer. The minister needs such a school first of all. If he is blind and helpless in this task, no one will be led to sight and leadership by him. Then we have the superintendents, teachers, and other wide awake and intelligent younger men and women to whom such a school should appeal. What a vacation time this would be for some of our workers who give most of their time to machine and office efforts during the year!

Those of us who have spent two weeks again and again at the summer School also place a great value upon the fellowship which obtains at the school. Fraternity, democracy and the spirit of mutual comradeship add an indispensable blessing to the Summer School.

Let us make this school of value to the Reformed Church. Perhaps, if we can put this school this year across gloriously, we could challenge the Seminary next year to give us a school exclusively devoted to the social and ethical approach to religion, with a faculty as brilliant in this field as are Dr. Shaver and Dr. Herman, and all the others, in theirs.

ROLAND L. RUPP.

* * *

IS IT A CASE OF SPIRITUAL DROUGHT?

Robert Burns prayed wisely for the gift to "see ourselves as others see us." The wise have always found increased wisdom in such revelations. It may be good strategy, therefore, to pass on without comment the following editorial in the *New York Christian Advocate* (Methodist Episcopal), in its issue of May 22:

"In the Reformed Church in the United States the 'Classis' is a division resembling a Methodist Annual Conference. There are 59 such Classes. Up to May 1, only 6 of them had yet paid as much as 20 per cent of their apportionment for home and foreign missions, namely: North Dakota, Philadelphia, Southwest Ohio, Kentucky, East Ohio and Juniata. Between 10 per cent and 20 per cent are found 18 Classes, while the remaining 35 have paid less than 10 per cent, some of them nothing at all. *The total receipts, which for four months should equal 33.3 per cent, are barely 12 per cent.* These distressing figures are not presented to soothe the feelings of the Methodists over the present World Service situation, but are printed for what they may be worth as indicating (1) the results of a business depression which is national rather than denominational, and (2) the probability that the underlying causes of the lessening flow of missionary income are to be sought far back at the sources. *When the spiritual rainfall has been below normal for a whole generation it is unreasonable to expect the springs to flow.*"

In these days of Pentecostal meditation and heart-searching, this editorial raises fundamental questions which we certainly would find it fatal to neglect. Has the spiritual rainfall been inadequate throughout our communion? If so, who is primarily to blame? Are we willing to pay the price which is necessary, so that the springs may again begin to flow in abundance?

* * *

RELIGION—OR CHAOS?

In view of the celebration on June 8th of the 1900th anniversary of Pentecost and the founding of the Christian Church, Dr. Stanley High, editor of *The Christian Herald*, asked Calvin Coolidge, former President of the United States, to write a brief appraisal of present-day religion. Mr. Coolidge made the following characteristic and thought-provoking reply: "Of course, I appreciate the great im-

portance of the celebration which is proposed for the 8th day of June. I have tried to point out, a great many times and in a great many different ways, the fundamental importance of religion in sustaining our present civilization and government. *The whole fabric of society rests upon it.* If your paper can do anything to awaken the people to the importance of this principle, it will serve a most useful purpose. I do not see any method of improving our social and economic relations except through the teachings of religion. In fact, it is my belief that we have gone as far as we can in progress and reform, until we have a more general acceptance of the truths of religion. If these are permitted to slip away from us, the progress and reform which we have already accomplished will vanish with them. It is for these reasons that I hope your efforts will meet with success."

It is a sad fact that one does not have to go to Russia to find those who fail to appreciate the debt we all owe to religion. Great masses of our people fail to see that "the whole fabric of society" rests upon it, as Mr. Coolidge declares. Thousands are inclined to sneer and scoff at the religion of their fore-fathers, to which they owe every real blessing of human life. Turning their backs upon those things that were most sacred to their God-fearing parents, some of our contemporaries are living like pagans, and seem satisfied to begin a pagan posterity.

In stating that we have "gone as far as we can in progress and reform until we have a more general acceptance of the truths of religion," the former President has certainly hit upon a vital fact. Indeed, it is a serious question just how much of our present so-called "progress and reform" we can sustain. Some things have already been permitted to slip away from us, and some of the most useful habits and customs have vanished from the lives of thousands, because the truths of religion were minimized or ignored. With the breaking down of many family altars, the passing of the private prayer closet, and the neglect of the daily study of Holy Scripture, we have witnessed the decline in Church attendance which has lowered the morale of so many of our congregations, and made a thousandfold more difficult every phase of religious activity. It is, of course, a wholesome sign when the leaders of American thought begin to sound the spiritual note and to stress the *fundamental* importance of religion, but we shall need much more of it, not only in the form of flaming evangelism and persistent appeals, but also through the contagion of good example, in order to impress the heedless multitudes with the one substantial hope of improving all our human relationships—*religion pure and undefiled.* Ever and anon conflicting and confusing voices are presuming to tell us what this country needs most. But the wisest men among us are those who recognize clearly that there is nothing we need so much as religion.

* * *

A DANGEROUS PROPOSAL

We were told the other day that Mr. Dwight Morrow of New Jersey is a statesman of such distinction and prestige that when a mere editor of a religious journal presumes to criticize Mr. Morrow's views on any public question, the aforesaid editor is merely making himself ridiculous and proving once again the truth of the old maxim that "fools rush in where angels fear to tread." Such a judgment should be repugnant to every freeman. The fact that Mr. Morrow has rendered a great service to his country by his kindly and far-seeing diplomacy in Mexico should guarantee a respectful hearing of his opinions, but it assuredly does not make his opinions sacrosanct. The wet press may canonize him with fulsome panegyrics and consider the question closed now that the oracle has spoken. But even in the face of accusations of lese majeste, we shall not hesitate to say that Mr. Morrow, seeking the nomination for the U. S. Senate from a notoriously wet State, came to the Prohibition question with the reputation of a great statesman and handled this vital public problem like a more or less astute politician. Whether he proved himself as shrewd as his admirers seem to think is an open question.

But now that he has become the favorite spokesman for the opponents of Prohibition, we may at least congratulate ourselves that he began by shooting large-sized holes through the stock argument of the wets about the unwarranted invasion of "personal liberty." Mr. Morrow declares that society has not only the right but the duty of dealing drastically with the liquor traffic and defending itself against an anti-social business "which robs its citizenry of their normal powers and disqualifies them as responsible workers and parents and citizens." Moreover, he professes that he *would not tolerate the return of the saloon*, and that, so long as Prohibition is the law of the land, he favors vigorous enforcement of the law and generous Congressional appropriations to secure that necessary and desirable end. Thus far the Ambassador seems to be on solid ground. It is when he suggests a substitute for the "noble experiment" that his proposals become dangerous—or preposterous. The *Christian-Evangelist* is moved to say: "We hope he will be converted or be defeated."

We need not question Mr. Morrow's sincerity nor charge, as some have done, that he drugged his conscience to win the nomination and election. In our generosity we are even willing to concede that he has persuaded himself to believe in the wisdom of the plan he advocates. But all that does not make his view either new or true. After admitting that the Prohibition movement is sound in principle and that the saloon has become intolerable in our civilization, Mr. Morrow says Prohibition has undertaken an impossible task in loading the burden of enforcement upon the Federal Government, with the concurrent aid of the States. He would therefore repeal the 18th Amendment, put the entire burden on the States, and carry on the "noble experiment" in 48 separate and distinct "laboratories" rather than in one. Let those States be wet which want to be wet and those dry which prefer to be dry.

And how shall the booze be kept out of dry territory? Well, believe it or not, this eminent diplomat proposes a substitute Amendment to our Constitution "which will restore to the States the power to determine their policy toward the liquor traffic, and vest in the Federal government power to give all possible protection and assistance to those States that desire complete Prohibition against invasion from the States that do not." We wonder if Mr. Morrow has taken time to consider the possible size of the standing army (or as his wet allies would put it, the army of insufferable spies and snoopers) that would be needed to protect dry States from invasion by the lawless hordes of bootleggers, rum-runners and other such gentry who would profit by supplying wet goods to thirsty folk in dry territory. A wet journal like *The New Republic* says Mr. Morrow is "batting for Al Smith," but "leaves open a wider door for the return of the saloon," which he claims to oppose, "than did Mr. Smith." And that wringing wet ex-Senator, Mr. Bruce of Maryland, calls Mr. Morrow to judgment thus: "The instant effect would be to revive the saloon in 10 of our 48 states. We cannot hand back liquor control to 38 of the 48 states without taking back State Prohibition, in some form or other, in each of the 38." Mr. Bruce, who favors a system of Federal control like that in Quebec or Sweden, ends by saying that advocates of State control "are simply following each other like so many heedless sheep over the repeal fence without a thought of the miry ditch on the other side."

We are sorry Mr. Dwight Morrow ever made such a speech. In the end we are sure it will detract seriously

from an otherwise enviable career of usefulness. His proposals, touted by the wets as constructive, courageous and statesmanlike, are really "old stuff." The system he suggests has been tried and found wanting. The plan, insofar as it is workable, is dangerous. We cannot believe that the American people are willing to retrace their steps and experiment with proposals that have so obviously demonstrated their futility.

* * *

The Parables of Saged the Sage

THE PARABLE OF THE STEAMBOAT WHISTLE

I have traveled in other lands that have Microscopic Streams and much travel thereon, and returning to mine own land of Majestick Rivers have found them almost deserted. For in mine own land people are in such an Hurry to Get There, they have no time to travel by water. But I like the Steamboat. And I have journeyed up and down the Mississippi and likewise upon the Ohio and the Tennessee, and I like the life of the River. And thus have I traveled since very long ago.

Now in the good old days, there were times when the River Boats ran races, and, believe me, there is no race more interesting than that of two Steamboats, going ahead at Full Steam, and seeking each to get ahead of the other, and hoping not to run aground, or to Blow Up in the process. And once or twice in the good old days I have enjoyed a Race of this character.

Now there once was a Race, and it was a Close one. And one boat got well ahead of the other, and the goal was only a Mile away. And the people on the boat that was ahead were so Proud of their Victory, they began to Blow the Whistle. And they Blew it and Blew it. And they were so interested in Blowing the Whistle they forgot to watch the Other Boat. And the Other Boat was Saying Nothing but Sawing Wood. And when the Boat that was ahead pulled around the Last Bend, and was starting in on its Last Half Mile, it was discovered that its Steam Pressure had gone Away Down. For it had been Consuming Steam as fast as the Boilers could produce it, and it had No Pressure to spare. And the waste of Steam in the blowing of the Whistle was the act of folly that gave the Race to the other Boat.

Now there is a time for all things, as Solomon observed, and thus there is a time for the blowing of the Whistle. But there is also a time when every ounce of Steam should be put behind the Push of the Piston, and transmitted to the kick of the Walking Beam. Moreover, it is safer to wait.

Now the lesson of this Truthful Incident belongeth unto others beside Steamboat Men. For I have known things not unlike this to occur on Dry Land. And I object not to Whistling on the part of those who have earned the right to Whistle, but it is not wise to Whistle Prematurely. For sometimes thou shalt peradventure lose thereby the chance of being a Victor.

And he who is really Victorious hath not much need to Whistle.

Preparing for Pentecost

By JOHN S. HOLLENBACH, S.T.D.

And when they were come in, they went up into an upper room. . . . These all continued with one accord in prayer and supplication. . . . Acts 1:13, 14

And when the day of Pentecost was fully come, they were all with one accord in one place. Acts 2:1.

We are in the midst of the observance of the 1900th anniversary of the first Chris-

tian Pentecost. The several Churches have been carrying on various plans and programs. It is essential that we give proper attention to this great event so that June 8 may mark a high point in our spiritual

enthusiasm. No better procedure can we follow than to review the circumstances and events preliminary to the First Christian Pentecost. Other foundation can no man lay for religion than that which is

laid in Jesus Christ. So in the observance of Pentecost no better methods can any one devise than those that served in the ushering in of that day which marks the beginning of the Church.

The portions of Scripture that serve as a basis of this discourse point out three essential unities, **time, place, accord**. They were all at one time at one place with one accord. In the absence of one or more of these unities there can be no helpful worship or powerful religion.

There might be only a time unity. Numbers of people in their homes may "listen-in" on the same service without unity of place or spirit. Or at various hours of the day people may go to the House of God for prayer. But they do not experience the same fervor as if they were all there at one time.

There is a difference between an aggregation and a congregation. A farm sale is an illustration of an aggregation. In spite of bad roads and inclement weather the people will gather by the hundreds to buy this or that, or to see who buys this or that. They all occupy one place at one time but there is no unity of purpose or accord. A congregation is a group of people gathered together at one time in one place with one accord.

Adhesion is the power of holding together molecules of dissimilar substance, while cohesion is the holding together of molecules of the same material. The Church by means of elaborate equipment and intricate organization has used man-made means for the propagation of her work and has failed to use to the utmost the dynamic of the inner unity of the Spirit. When people become truly one in Christ Jesus they are held together by an inner bond which no external forces can break.

We must not forsake the assembling of ourselves together, as the manner of some is. A certain pastor had a member who had been a faithful attendant at worship, but who for some reason became an absentee. The pastor called on him. The absentee expected a reprimand. Instead of saying anything about the man's absence, the pastor removed one coal from among the rest in the fireplace before which they were sitting. Soon its glow disappeared and the fire died out. The man said: "I get your point; I will be there next Sunday."

It is said that if a number of magnets are brought together so that their fields of magnetism overlap they attract more metal than the sum total of what they attract when working separately. They intensify each other's power to attract. Is that not a wonderful lesson for us in Christian worship and work!

A friend of mine who has lectured extensively and is now practising law said in an address that in the Methodist Church, in which he was reared, it was the practice, when they wanted to put on a revival to reach the unchurched, to start to warm up the members on the inside for at least six weeks before the revival was to begin. The Church needs to be warmed up to a bright spiritual glow today.

After the ascension of Jesus the disciples and other believers continued for ten days in prayer and supplication with a great expectancy. No wonder there was a Day of Pentecost such as never was before or never has been since. Bishop McDowell, of the M. E. Church, said at the Pastors' Conference in Harrisburg, Pa., in January, "The greatest heresy of the Church today is mediocrity of expectation." It is true that we receive so little because we look for so little.

We need to pause and prepare in order to experience a profitable Pentecost. We are too busy pursuing the pleasures and profits of this world. Many folks cannot even on the Lord's Day find time to attend worship. The cares and treasures of this world choke out the chance that spiritual realities should have. God is saying to us

as He did to the chosen people: "Be still, and know that I am God." Release the tension of your strenuous lives. But, alas, we are listening to other voices instead.

Is it any wonder that many of our Churches are suffering from spiritual sterility and moral impotence? What would happen if there were a break in the wires that convey the electricity that lights up the edifice in which we are wont to worship on Sunday evening. No matter how well the dynamo performed its function; no matter how mechanically perfect the wiring in your Church or how artistically beautiful the fixtures, you would sit in total darkness.

BEFORE THY SPIRIT COMETH, O LORD!

Before Thy Spirit cometh, O Lord, deliver us from our fear of what that coming may mean, that with more singleness of heart we may ask for Thy divine presence.

Perhaps Thy Spirit shall bid us do strange things, causing us to see visions and to dream dreams, and to speak with other tongues as Thy Spirit gives us utterance.

Of all these things, O Lord, we have ever been afraid, and we tremble at the thought of what might follow if Thou shouldst take us at our word and grant our request when we pray for this sacred gift.

From these fears, O Lord, deliver us. What though Thy Spirit give us dreams of swords as ploughshares and spears as pruning hooks, help us to dream on unafraid, fearing only our cowardice in delaying so long the making of this dream a reality.

What though Thy Spirit bid us speak with tongues other than the jargon of commerce, or the polished tones of pleasure, or the hushed and tragic whispers of despair, should we not welcome that which shall open our lips with the glad voice of Thy redeeming grace?

If we, like the Pentecost-fired men of old, should hear the coming footsteps of a new and nobler brotherhood, and should be moved to have all good things common, may we not draw back in fear, but may we enter boldly into the fullness of that life where all men's good is each man's rule.

Deliver us from all our fears, O Lord, that we may pray for Thy Spirit's presence, ready, willing, and unafraid. In Jesus' Name. Amen.

—Addison H. Groff.

Just so is it in religion. We are shut off from Divine power because we have closed the channels through which it can come. Prayerful people will be filled with power, and prayerless people will lack that power. The laws of the physical universe have their counterparts in the spiritual realm. You cannot disobey them without fatal consequences. A fashionable faith and a conventional Christianity are inadequate to meet the world's needs. If the Christian religion is to be in very truth the salient and illuminating force in human society, then it must be kept up in temperature with fire from the altars of heaven.

Let all who bear the name of Christian exhibit in their praying a trust that has risen strengthened and triumphant over Gethsemanes and Calvaries and that shines with a radiance that drives all darkness away. If all the 600 million and more nominal Christians would keep in constant vital touch with the source of all power, material and spiritual, we should soon demonstrate that the gospel is the power of God unto salvation unto all men. Spir-

itual things must be spiritually discerned and spiritually communicated. May we continue steadfastly in prayer from now until Pentecost! If we should pray for ten days in succession the results would surprise us beyond all description. We have not the power because we have not prayed to Him from Whom alone it can come.

Another feature that made the original Christian Pentecost a day ever to be remembered as the birthday of the Church was Peter's **persuasive preaching**. Swearing, cursing, lying, denying Peter became a Rock indeed and a High Tower of strength when he resigned himself to the Holy Spirit as His instrument and spokesman. And so can we, the spokesmen of God of this day, bring persuasion to the people if fearlessly and faithfully we submit ourselves to Him as channels through which His unqualified truth may flow forth among the children of men. I believe that the preaching of our day is as clear and intelligible as that of any day, if not more so, but I believe that much of it lacks the note of conviction which the presence of the Holy Spirit alone can provide.

This persuasive preaching on the part of Peter produced **penitence** in the people. So pungent and piercing were the utterances of Peter that the people were pricked in their hearts and interrupted him in his discourse. They said: "Men and brethren, what shall we do?" Then Peter revealed unto them the way of repentance and of baptism for the remission of their sins. In many of our Churches we should consider it a misdemeanor if someone arose during the sermon and asked what to do to be saved. Moreover, too many people today want to be told how wonderful they are instead of being made to feel wicked and in need of repentance. And because of this desire to be left alone the words of the prophet Amos are verified again and again: "Therefore the prudent shall keep silence in that time; for it is an evil time."

We must feel our need of God and our own unworthiness before we can grow in spiritual nurture and stature. We must rid ourselves of "inferiority complexes" and "superiority complexes" and stand unveneered in His presence, ready to heed His commands. I was glad for the Symposium on "What Will Cause Modern Men to Repent?" recently conducted by the "Messenger." To be sure, there is some hope for us when our leaders, cold, reserved, and intellectual, concern themselves with such a problem as repentance. We still have many people who think of repentance only in terms of feeling. But the Greek word "metanoia," which we translate repentance, means "change of mind." Complete repentance is a transformation that involves the intellectual, the emotional, and the volitional. Yes, we need prayer that begets true penitence.

The climax of Pentecost was the manifestation of the Holy Spirit with power. Before His ascension Jesus had promised power to the disciples and their fellow believers: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem and in all Judaea, and in all Samaria, and unto the uttermost part of the earth." When they had fulfilled the conditions requisite for His reception, the Holy Spirit came upon them and they were all filled with power.

May we in the interim between now and Pentecost invoke the coming of the Holy Spirit in some such fashion as the words of the hymn indicate:

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

Look how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly nor go,
To reach eternal joys.

In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.
Dear Lord, and shall we ever live
At this poor, dying rate?
Our love so faint, so cold, to Thee,
And Thine to us so great?
Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours.

If all Christians truly make that their

song and prayer, Pentecost on June 8 will mark a rebirth of the Christian Church and a rebaptism of holy zeal and power. Then the flood-gates of heaven will swing open wide and there will be such an outpouring of the Holy Spirit upon the lives of men that the world will be made new in a single decade. "And when He is come He will convict the world of sin, of righteousness, and of judgment." He will lead the world into truth and will regenerate men.

May we be alive to our spiritual opportunities and responsibilities. May we sub-

mit ourselves anew to God. May we be poured into the crucible of a new consecration to Jesus Christ. There sanctified by the alchemy of a deeper knowledge and appreciation of the abiding spiritual verities may we emerge purged and purified, filled with an endowment of divine power from on high. Then, as the living embodiments of the Spirit of the Holy and Only Everliving God, may we go forth to witness in His name, in our respective communities; and if the challenge comes, unto the uttermost ends of the earth.

Manchester, Maryland.

The Atonement and the Social Process

By Dean Shailer Mathews. Macmillan Company, New York

Reviewed by J. A. MACCALLUM

Dr. Mathews has been writing books for many years and some of the ablest of his work came from his mind and heart long before he became the veteran he now is. It is, however, safe to say that he could not have written this book at a much earlier day because the new psychology underlies every page and gives direction to his thought. This fact explains the high position he has held so long and so easily among American students of religion. His mind is always open to new truth, however strange its form, so that instead of standing aloof from the Freudian School and ridiculing its grotesqueness, he has availed himself of the truth it has discovered and has used that truth as an instrument for the deepening of his own insight.

Thus the word "pattern" recurs time and again in these chapters. "All Christian doctrines are patterns. They originated in the impulse to make something intelligible by discovering a likeness to something unquestioned. But among the various metaphors so used some ceased to be used as metaphors and became realities which could be analyzed and from which corollaries could be drawn. That is, they became patterns. So long as these patterns were the projection of existing social institutions and practices they brought intellectual assent."

This is rather abstract and will leave a vague impression on many minds that it would be unjust to call dull or unintelligent. Dr. Mathews is a scholar and a thinker. But it is not unkind to point out that in the judgment of this reviewer he would be much more effective as a writer if he had the art of illustrating his thought concretely. Because of this limitation a large number of men, who are excellent preachers and modern in education and outlook, will be disappointed in this book. They will read it somewhat uneasily, believing that they understand it as they pass from page to page, and yet it will leave no definite content in their

theological scholars are prosaic and soporific when they attempt to transfer their thought to the printed page? The preacher dare not be dull for, if he is, his

BLIND—HEALED

Groping in blindness from birth we exist,
Thru life's pathway in darkness we tread;
Whither it leads us seems shrouded in mist
Till by God's Holy Spirit we're healed,
And joined to our glorious Head.

Eternal life unto all who believed,
And His way in trust and obedience have trod;
The light streams in; behold, we see and we live;
'Tis the new life, safe hidden with Christ in God.

—Emma S. Graver.

Glenside, Pa.

minds. Why is it that so many of our congregation will wane; but the writer on religion often seems content when he expresses his thought to his own satisfaction and leaves his reader to try to decipher his intellectual shorthand as best he can, or, to change the figure, to get out of breath as he attempts to follow the long strides of his preceptor.

Notwithstanding these strictures, in "The Atonement and the Social Process," Dr. Mathews has given us an able presentation of a difficult subject, though its appeal would have been wider if it had been fortified by a few more citations of chapter and verse and an occasional vivid illustration. What he has done is to take the doctrine of the atonement and trace

it from its rise through its various historical stages. These stages, or modifications, were caused by the ideas or social institutions that were dominant at the time, e. g., feudalism, monarchy, and democracy. "Feudal practice found expression in the Anselmic doctrine of the atonement, by which God is conceived of as a feudal Lord, having an honor which must be satisfied before he is free to undertake the salvation of men whom he raises to take the place of the fallen angels."

The remoteness of this idea from the patterns which are dominant in the intellectual outlook of today is too obvious to require exposition. Dr. Mathews expresses this frankly. "The patterns used by orthodox doctrines of the atonement have lost their efficiency, nor can they be reinstated by any play upon words which makes atonement into at-one-ment." This needed to be said. There is too much shilly-shallying on the part of pseudo-liberal theologians who try to carry water on both shoulders. Space forbids an exposition of Dr. Mathews' statement that "human guilt is the correlate of divine sovereignty and cannot survive its disappearance." This explains the oft-quoted observation of Sir Oliver Lodge that people are not worrying about their sins. Yet Dr. Mathews does not conclude that there is no atoning principle in the modern Christian outlook. This is to be gained, not by the repetition of any theological formula, or the acceptance of any dogma, but through the appropriation of the attitude of Jesus and the achievement of right personal relations with our fellowmen and with God. "Any exposition of the death of Christ should aid the development of such a life." As already suggested, this book is not easy reading. It presupposes considerable knowledge and a modern outlook. But like all of Doctor Mathews' work it will stimulate the thought of those who are willing to do the work a careful study will involve.

Men Like You

By GUSTAV R. POETTER

"By what authority, in whose name, have men like you done this?"—Acts 4:7 (Moffatt).

Back of this question stood the Jerusalem group of ecclesiastics. The question itself was superciliously put to the apostolic band led by Peter. Something had created a sensation among the religious people. They were talking about it. At last it came to the ears of those in ecclesiastical authority. And they were annoyed and provoked. And because they appropriated the right to sit in judgment on all religious happenings, they were de-

termined to break up, if possible, any more of these incitements coming from the early Christians. Of course the "rulers and elders and scribes" had not the least sympathy with what stirred and shocked Jerusalem on the day of Pentecost. And they had no time for their Jewish brethren who were influenced by it. No; in the most contemptible way these implacable foes of early Christianity dealt with its leaders, like Peter and John and the rest of them.

What happened then to arouse these religionists? Peter and John had miraculously healed a lame beggar at the Door "Beautiful" of the temple at Jerusalem. Thousands of worshipers had seen this cripple as they entered the temple, and likely they had given him alms to help him to live. Peter and John gave him no alms, but Peter said, "Silver and gold have I none; but what I have that give I thee. In the name of Jesus Christ of Nazareth,

walk. And he took him by the right hand, and raised him up; and immediately his feet and his ankle bones received strength." That was the sensation of the hour. Wonder and amazement were in the air. And because it was done by such men like Peter and John, that was terrible in the eyes of those religious leaders of Jerusalem.

What a snobbish and contemptible attitude these religious rulers of Jerusalem took toward Peter and John and the early Christians! It was anything but religious; it was not even polite, on the part of supposedly superior men. They were prejudiced, bitterly bigoted, extremely parochial, toward men like the Apostles of Jesus because they had not received their kind of an ordination and had not been admitted into their religious caste. Indeed, these leaders of apostolic Christianity were but outsiders, with all that means, to those who had assumed all direction of religion in Jerusalem. Theirs was a haughty pride in being in the class of an insider, in being ordained, in being ecclesiastically regular. You can catch their damnable arrogance in the expression, "men like you." To be sure, it is ever right to insist on order in religion, for God is a God of law and order. These Jews did what was right in that respect, but they did wrong, great wrong, indeed, when they refused to see the good those were doing that were not just like them in their

religious order. It was their exclusive attitude that should never have been a by-product of their religious conscientiousness.

That official priestly complacency, with its sneer, "men like you," has come down to us through the centuries. It has been flung at every prophet with the living word of God in his heart and on his lips. They are like men who have come from the outside with no diploma of official sanction. Just think of some of them! Martin Luther, Ulrich Zwingli, George Fox, John Wesley, Roger Williams, William Booth, and a host of other irregular volunteers of God. Such men need no apology; no defence; no appeal; indeed, they speak for themselves, and their works do follow them. Let the insider rave against such, and even scandalize such; yet God used them, and still uses them to turn the world upside down for good.

"Men like you" in the early Christian Church did have wonderful power and authority such as "Annas the high priest . . . and Caiaphas, and Alexander, and many of the kindred of the high priest" never had. And they had it even though they did not take regularity of order or opinion of procedure too seriously. And as we think of the history of such beacons of religious history, we can see how God never even appeared to notice it at all. For God's revelations frequently come outside of all regularly appointed channels.

This has happened often because the channels were closed, through arrogant complacency and contempt akin to that of those rulers, elders, and scribes. Just recall, as an illustration, the birth of Jesus in a barn because there was no room in the inn. This truth is so easily forgotten even by God's supposed workmen here on earth. No wonder such make the grievous blunder of testing a prophet's message by its source rather than by its contents.

As we prepare ourselves spiritually for the celebration of the Holy Communion of the Lord's Supper, let us examine ourselves and see if we still carry that supercilious spirit that is so haughty in its judgment of so-called "outsiders." God deliver us from snobbish contempt of others even in religion. How much better and how much more Christian it is to be open-minded. "By their fruits ye shall know them"—that is the only test Jesus emphasized when He was here going about and doing good. That is the spirit that makes it possible for science to accomplish so much for the benefit of mankind. That scientific spirit should become more popular among the followers of Him who said, "Ye shall know the truth, and truth shall make you free." Thank God that spirit is ever on the increase among men, and especially among those who practice the spirit of the Sermon on the Mount.

St. Mark's Reformed Church,
Reading, Pa.

NEWS IN BRIEF

CHANGE OF ADDRESS

Rev. Jesse B. Yaukey, from 99 Claremont Ave., New York, N. Y., to 508 W. Main St., Waynesboro, Pa.

THE RUFUS W. AND KATHERINE McCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST, 1930

Subject—"The Place and Power of the Church Paper in the Christian Home."

Length—Not over 3,000 words.

Time—All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Board of Christian Education, by Children's Day, June 8, 1930.

Eligible—Any minister or member of the Reformed Church in the United States.

Instructions—(1) Sign essay with an assumed name, giving correct name and address on a separate sheet.

(2) Use one side of the paper only.

(3) Manuscripts, as far as possible, should be typewritten.

(4) Writers are asked to remember that plans or experiences which have actually proved fruitful are of more value than theories which have not been tried.

Prizes—First Prize—\$100

Second Prize—\$50

In Salem Church, Allentown, Pa., Dr. William F. Kosman, minister, 77 new members were received during the Easter season. The offerings on Easter Sunday were: current expense, \$803; benevolence, \$410; the special Easter offering again reached the goal set, \$5,000; total offerings, \$6,213. Three large Communion services were held.

Our old friend, Dr. E. D. Wettach, of Youngstown, O., writes that his health is just as good as that of any normal, healthy boy, and he wonders whether any editor can work his own garden as well as he can. Well, we know one editor who has no garden to work! But we can admire

those among the fathers of the Reformed Church who remain useful as well as ornamental.

The final union rally of the three congregations in Norristown, Pa., was held May 28 in the Church of the Ascension, Rev. E. O. Butkowsky, pastor. The combined choirs of the Church of the Ascension, Trinity and Christ Churches, rendered excellent music. The address, in preparation for the Pentecostal anniversary, was made by Dr. Paul S. Leinbach, editor of the "Messenger."

The Lawn Fete to be held under the auspices of the auxiliaries of the Philadelphia Classis for the benefit of the Berger Memorial Home for the Aged, to be held on the lawn of the Home, Wyncote, Pa., is scheduled for June 7, 2-7 P. M. After 1 P. M., 4 or more trains each hour from the Reading Terminal to Jenkintown Station, will bring you to the Fete. Plan to attend!

Ohio Synod has planned a Spiritual Retreat which is to be held in University Hall of Heidelberg College, and Trinity Reformed Church, Tiffin, O., June 16-17. Rev. O. W. Haulman, president of Ohio Synod, will preside and the program will include addresses by Dr. Charles E. Schaeffer, president of the General Synod, Dr. Joseph A. Vance, of the First Presbyterian Church of Detroit, Dr. Paul S. Leinbach, of the "Messenger," and Elder J. Q. Truxal.

Easter was very fittingly observed in Trinity Church, Wilkesburg, Pa., Rev. E. Roy Corman, pastor. Perhaps the most impressive part of the morning worship was the confirmation of the catechetical class of 13, which formed a procession from the main entrance of the Church, led by Elders C. I. Miller and J. G. Price, followed by the pastor and Mrs. J. G. Price, teacher, Miss Betty Isett, and the catechumens. Offering, \$1,413.63.

Recently Dr. J. C. Leonard, of Lexington, N. C., officiated at the funeral of

James K. Polk Thomas, a Confederate veteran, who died at the age of 85 years. Mr. Thomas was a loyal member of the Methodist Church, but it was his request that his funeral services should be conducted by this minister. Dr. Leonard has long been held in high esteem by the veterans of his community, though he was born after the close of the Civil War. From this county went up 1,600 young men to enter the service under General Lee, only 33 of whom remain at the present time. In the past 40 years Dr. Leonard has held the funerals of many of those who have been called away in death.

A Christian Workers' Conference will be held at Braddock Heights, near Frederick, Md., July 27 to Aug. 3, under the auspices of the Frederick County Ministerial Association. This conference is patterned after that held each year at Northfield, Mass. Among the lecturers and preachers will be Dr. A. T. Robertson, professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky.; Dr. Bartlett B. James, of Washington, D. C., and Dr. J. B. Baker, of York, Pa. Braddock Heights is a delightful summer resort, where comfortable accommodations may be had in summer cottages. Persons desiring to attend this conference should communicate with Rev. William C. Royal, Frederick, Md. Rev. Dr. Atvill Conner, pastor of the Reformed Church of Jefferson, Md., is a member of the committee in charge of the arrangements.

The 40th Annual Assembly for Spiritual Conference of Ministers and Laymen of the Reformed Church in the U. S. will be held at Franklin and Marshall Academy, Lancaster, Pa., July 28 to August 1, 1930. The Executive Committee has sought to make the program for this anniversary of the assembly especially interesting and helpful. The Rev. Edw. O. Butkowsky, of Norristown, will conduct the Bible Study

Hour, taking for his theme: "Messages from the Book of Hebrews." The Rev. Karl A. Stein, D.D., will preach the opening sermon on Monday evening. The following will appear on the program: "General Congregational Activities in the Light of Religious Education," by Prof. Nevin C. Harner; "Spiritual Values in a Museum," by the Rev. A. M. Billman; "Humanism and Evangelical Christianity," by the Rev. E. F. Hoffmeier, D.D.; "Is Man a Machine?" by Dr. E. E. Kresge; "The Maladjusted Church Member," by the Rev. L. E. Bair; "The Congregation as a Social Organism," by the Rev. Carl H. Gramm, D.D. Watch the "Messenger" for further announcements and mark the dates on your calendar.

Rev. W. R. Gobrecht of the St. John's parsonage, Chambersburg, Pa., is convalescing from an appendicitis operation recently performed in the Chambersburg Hospital.

Bowling Green Academy has been remembered with a \$5 check from friends in Trinity First Church School, York, Pa., of which Mr. Paul F. Schminke, is the faithful superintendent. We should receive more checks for the support of Miss Agnes Wolfe, the teacher of English.

The "Messenger" is glad to receive the encouraging news that its Birthday Lady, Miss Alliene S. De Chant, of Hanover, Pa., is convalescing after her recent illness. Miss Adeline Bucher, of Lancaster, is continuing with the Birthday Greetings until Miss De Chant is well enough to resume her usual activities.

Rev. Edward Rutledge Cook, pastor in Boehm's Church, Blue Bell, Pa., has been pursuing a post-graduate course in the Mt. Airy Lutheran Theological Seminary, and, after having fulfilled the requirements of that institution, was granted the degree of Master of Sacred Theology on May 22. His many friends will be glad to know of this educational accomplishment and trust that he will have many years of successful ministry.

The Woodcock Valley, Pa., Charge, Rev. J. W. Yeisley, pastor, will on June 8 finish a 6-months S. S. campaign which has increased the joint attendance from about 175 to over 400 each Sunday. More than 50 will be received into membership on June 8th. Dr. J. W. Meminger will be the guest preacher for the occasion and will assist in the service celebrating the Lord's Supper, an effort being made to have every member of the three congregations together in the Marklesburg Church in the morning.

In the Woodcock Valley, Pa., Charge, Rev. J. W. Yeisley, pastor, on Sunday, May 25, the Rev. Ross F. Wicks, D. D., of Newark, N. J., filled the pulpits of this charge. He was reared by B. S. Fouse, whose body lies in the beautiful cemetery across the pike from the Church. It is 25 years since he was here to preach in the Churches so largely made up of Fouses, the descendants of the sainted Rev. Theobald Fouse, relatives of the foster father of Wicks. His services at this time were in appreciation of the memory of those who gave him a home when he had none, and who started him toward success and usefulness.

The denominational judges for the Stewardship Essays are as follows: Rev. F. E. Stucki, Lacrosse, Wisconsin; Rev. Paul M. Limbert, Lancaster, Pa.; Rev. Horace Lequear, Staunton, Va.; Rev. J. G. Rupp, D. D., Allentown, Pa.; and Rev. E. G. Krampe, D.D., Plymouth, Wisconsin; Mr. F. M. Berkemeyer, Allentown, Pa.; Hon. D. J. Snyder, Greensburg, Pa.; Mr. L. P. Teel, Shippensburg, Pa.; Mr. A. J. Harbaugh, Shadyside, O., and Mr. R. W. Herbster, Prospect, O.; Mrs. Paul A. Kunkel, Harrisburg, Pa.; Mrs. H. B. Kerschner, Phila., Pa.; Mrs. E. M. Hartman, Lancaster, Pa.; Mrs. L. L. Anewalt, Allen-

town, Pa.; and Mrs. F. W. Leich, Dayton, O.

The final denominational judges for the Stewardship Posters were: Miss Carrie M. Kerschner, Elder J. Q. Truxal, Rev. A. V. Casselman, D.D., Rev. John H. Poorman, and Rev. John C. Horning, D.D.

Thirty-eight men of Christ Church, Altoona, Pa., Rev. Chas. D. Rockel, pastor, met on May 23, to organize a chapter of the Reformed Churchmen's League. Addresses were given by Rev. Herman Kalbnick, D.D., of the Evangelical Church, and J. Q. Truxal, secretary of the League. The second Tuesday evening of each month has been set aside as the regular time of meeting. The subject for June 10 is to be "What the League Can Do for Christ Church, Altoona, and for the Church at Large." The following officers were elected: president, Wm. R. Paul; vice-president, C. O. Lundegren; secretary, Irwin Isenberg; treasurer, Wm. Kennedy.

Grace Church, Phila., Pa., Rev. U. C. E. Gutelius, pastor, is commemorating the 1900th anniversary of Pentecost by holding special services as follows: June 4, Rev. Theodore C. Wiemer was the preacher and Miss Florence Bourne was the soloist; on Thursday evening, Dr. James M. Mullan is preaching and Misses Erb, Graeff, Schoenly and Wanner are rendering musical selections; on Friday evening, Dr. J. Rauch Stein will preach at 8 P. M. and new members will be received. Holy Communion on Whitsunday. Children's day service will be held at 11.15. Dr. Charles E. Schaeffer will preach at the 8 P. M. service and special music will be given by the choir and Miss Florence Haenle, violinist.

Dr. J. M. G. Darms, president of the Mission House, as previously noted in the "Messenger," submitted his resignation to the Board of Trustees on May 21. The immediate reason was the inadvisability of Mrs. Darms spending the winter months in Wisconsin. This came as a complete surprise to the Board. The Board appointed a committee to confer with Dr. and Mrs. Darms, asking Dr. Darms to "withdraw the resignation, reshape his affairs and continue in the presidency." The faculty by unanimous action joined in their appeal. After two days' consideration, Dr. Darms, while grateful for the courtesy and solicitous interest of the Board, thought it best to abide by his decision. The resignation was accepted with deep regret and will take effect Oct. first or before. Dr. Darms promised to remain in office so long as to shape up matters for the opening of the new scholastic year, Sept. 10, 1930.

The ordination and installation of Elmer A. Gradwohl took place in Zion Church of the Prospect Charge, Ohio, on Sunday, May 25, 1930. Dr. F. W. Leich, Professor of Systematic Theology at Central Seminary, Dayton, Ohio, and Stated Clerk of the Ohio Synod, was chairman of the committee of the Central Ohio Classis. Other members were Rev. E. Bruce Jacobs of Columbus, Ohio, and Elder W. C. Furstenberger of the First Church, Marion, Ohio. Rev. O. W. Haulman of Akron, President of the Ohio Synod, preached the sermon, using as his text I. Tim. 4:6. Rev. Mr. Haulman was the former pastor of both Mr. and Mrs. Gradwohl. Dr. Leich conducted the ordination and Rev. Mr. Jacobs the installation service. The committee was glad to acknowledge the presence of Rev. Franklin Lahr, of Waldo, who took part in the ordination service.

In First Church, Sandusky, O., Rev. V. J. Tingle, pastor, the Lenten services were well attended. The Father and Son banquet held during this sacred season was a decided success and the address by Rev. Joseph Stein, of the Congregational Church, was timely and much appreciated. The reunion service on Palm Sunday, in which the young people played a prominent part, was a revelation to many. Special services were held during Holy Week

from Tuesday to Friday. Pastor and congregation participated in a 3-hour Good Friday Union service with an attendance of over 1,600; most of whom remained throughout the entire service. On Good Friday evening the members had the pleasure of hearing Dr. J. Rauch Stein in a heart-searching preparatory sermon. On Easter, 3 well attended services were held. The special Communion service at 10.30 A. M. was deeply impressive. 318 participated in the celebration of the Lord's Supper. 15 new members were received, 10 by confirmation and 5 by certificate and re-profession. Offering was over \$600.

The Evangelical Church of Frederick, Md., made recognition of the 20th anniversary of the pastorate of Dr. Henri L. G. Kieffer by a congregational reception, held in the Church Parlors on the evening of May 21. It was a happy social occasion, when the members of the congregation, in large numbers, came to bring their affectionate greetings to their pastor and to pledge him their loyalty anew. The members of the Consistory acted as the hosts of the evening and greeted all the people as they came, while Dr. Kieffer was assisted in receiving them by his daughter, Katharine, who took the place of her mother who is recovering from an operation, and by Elder Adrian C. McCardell, Mrs. Jesse B. Anders and Mrs. Emory G. Nusz. Vocal selections were rendered by Miss Grace Lough and Mr. Franklin Shipley, after which Elder A. LeRoy McCardell extended the greetings of the congregation to Dr. Kieffer and, in the name of the men of the Church, presented him with a new Remington type-writer. This was followed by other gifts,—a basket of red roses from the Consistory, presented by Elder Richard S. Hargett, and carried by Margaret Biser and Margaret Kieffer; a luxurious study chair, presented by the Altar Guild; a gift of gold from the Junior Department, presented by Jean Gosnell; a basket of flowers from the Primary Department, presented by Edward Hermann; a gift of gold from the Beginners' Department and a fountain pen by the Young People's Society. Many beautiful flowers and a gift of gold from a devoted parishioner had previously been sent to the parsonage. For all these expressions of love on the part of his people Dr. Kieffer expressed his deep appreciation and this feeling of encouragement as he continued his ministry among this people who have shown him affection and loyalty for two decades. This reception was planned by a committee of which Elder Charles W. Lough was the chairman. Dr. Kieffer began his ministry in the Evangelical Church on Whitsunday, May 15, 1910, as the successor of Dr. Edmund R. Eschbach, who has served the congregation for a period of 36 years.

Ursinus College is holding its 60th annual commencement exercises June 6-9 at Collegeville, Pa. Class Day exercises will be held at 2 P. M. on Friday, followed at 4 P. M. by a business meeting of the Ursinus Woman's Club; and at 5 o'clock by the Woman's Club Dinner. At 8 P. M. the Junior Oratorical Contest will be conducted. On Saturday the annual meeting of the directors will be held at 10.30 A. M.

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The varsity baseball team will play the alumni in the morning. At 12.30 P. M. a business luncheon of the Alumni Athletic Club will be served, and at 2.30 P. M. the annual meeting of the Alumni Association will be conducted. Dr. E. S. Bromer, Bertha (Shipe) Miller and Rev. Charles F. Deininger, will make the addresses at the alumni banquet at 5.30 P. M.; Rev. John Lentz will serve as toastmaster. The president's reception will be held at 9 P. M. in Alumni Memorial Library. Dr. Charles S. Macfarland, secretary of the Federal Council of Churches of Christ in America, will preach the baccalaureate sermon on Sunday morning at 10.45. The oratorio, "Stabat Mater," will be given by the Ursinus College Chorus, under the direction of Jeanette Douglas Hartenstine at 8 P. M. Minna Just Keller, of Reading, Pa., will give a recital on the Clark Memorial Organ on Monday at 10.30 A. M. At 11 o'clock commencement exercises will be held. Dean Charles Maxwell McDonn, of Lehigh University, will give the address. At 2 P. M. an open air concert will be given by the Pottstown Band. The 61st academic year will open on Tuesday, Sept. sixteenth.

Rev. Robert O'Boyle, pastor of St. John's Church, Phila., Pa., is deeply interested in Ministerial Relief and every other good cause. His congregation is like a number of other congregations in our Church, and therefore is a good example of what a deeply interested pastor and his Consistory can do for Ministerial Relief. At first it was thought impossible by his members to raise their Sustentation Fund quota of \$875. Then Rev. Mr. O'Boyle conceived the idea of securing as many large contributions as possible from his members, and as much more as he could get from his remaining members. By the help of his Consistory he, to the surprise of all, raised and paid to the Board of Ministerial Relief the sum of \$1,410, thus over-paying the quota of St. John's Church by \$535. If all our pastors and Consistories would be as deeply interested in Ministerial Relief as are the pastor and Consistory of St. John's Church, Philadelphia, the Sustentation quotas of all the congregations of our Church would be paid, for the members of St. John's Church, Philadelphia, are as hard pressed to pay all their running expenses and benevolences as are any other congregations in our denomination. Real interest in our aged and disabled ministers and their widows, plus a due amount of energy, faith, and prayer, will raise the Sustentation quota of any congregation in our Church.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The Bethany children completed their public school work on Friday, Ascension Day. In the afternoon the children enjoyed a hike through the Farr nursery grounds to see the Iris and Columbine in full bloom. There were eighteen children who passed the tests and were promoted to enter Womelsdorf High School next fall. The examiner told us that the grades were above the average in the county.

Dr. More, superintendent emeritus, visited the Home on Ascension Day and was given a cordial welcome by all.

On Memorial Day the children held a brief memorial service around the flag-staff with an address by Rev. Mr. Slough. After the blowing of the taps several children left with flowers to decorate the graves. The children remained around the flag-staff until they heard the taps blown after the flowers were placed on the grave of Mrs. More.

Memorial Day was also known as the Second Annual Home Coming Day at Bethany. A large number of the former children assembled with Mrs. Yundt, the

wife of a former superintendent, in the auditorium, after a game of ball between the Bethany boys and Womelsdorf in which the Bethany boys were victorious.

The best results, in the conducting of an orphans' home, can only be obtained by and through religious education. In order to educate children along religious lines it is first necessary to create an atmosphere that will hold the interest of the children during the periods of instruction. This best can be accomplished with proper music. After being accustomed to working among young people with all up-to-date equipment it is most discouraging to a new superintendent to find that the only hymn books at the Home are the Old Reformed Church hymnals. Can you imagine a congregation of over 200 children using this same old hymnal for Sunday School, Christian Endeavor, Chapel and Church service? The Rodeheaver book of "New Songs for Service," which is sold by our Board of Christian Education, would fill the requirements most acceptably; but 100 books of the cloth covers would cost \$45. We are, nevertheless, in hopes that this much needed help can in some way be added to our equipment in the near future.

BERGER HOME FOR THE AGED

Rev. C. B. Alspach, D.D., Superintendent

Our program for the next few weeks is as follows:

June 1 — Tabor Church, Rev. E. H. Romig, pastor. June 8—Palatinate Church, Rev. H. G. Maeder, Ph.D., pastor. June 15—Trinity Church, Collegeville, Rev. John Lentz, pastor. June 22—First Church, Spring City, Rev. R. E. Wilhelm, pastor.

Beginning with June 29 and for the rest of the summer months we will ask the young people's societies to take charge of our services on Sunday afternoon. This will be a relief for our pastors and a good experience for the young people.

On Sunday, May 25, Trinity Church, Philadelphia, broke all previous records for attendance. They had at least 150 persons present.

Our latest arrivals as guests are Mr. and Mrs. Franklin B. Yeakel, of Lansdale, both of them 81 years of age. They are most happy in their new home.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

The 25th annual Visiting and Donation Day will be observed at the Home on Thursday, June 12. The auxiliary has been busy during the past months preparing for this important event and trying to make the Home and its surroundings as attractive as possible.

Visiting and Donation Day has always brought many people to the Home. Since the Home has become the property of the Eastern Synod it has become desirable that the members of the Churches throughout the Synod supporting the Home should visit it on that occasion. The Home cannot be properly known without having been seen.

The Pioneer Band of Allentown will render concerts. Meals will be served outdoors at nominal cost. The booths on the ground will furnish homemade candies, soft drinks, ice cream and numerous articles of fancy work.

An interesting program has been prepared. The president of the Eastern Synod and the presidents of two of its Classes will deliver addresses.

One of the aims of the day is to secure funds needed for the support of the Home. In recent years thousands of people of our Church have been making their annual contributions to the Home through the Mothers' Day offerings. The Mothers' Day offerings of this year should be immediately sent to the Home that they may all be reported on Donation Day.

This being the Silver Anniversary year, also, of the Auxiliary, that organization

aims to enroll 2,500 new members during the year. The membership fee in this organization is \$1 and the annual dues the same amount, payable the following year. Many new enrollments have already been made in connection with the Mothers' Day observance this year. The auxiliary aims to secure enrollments in every congregation and Sunday School supporting the Home. The funds secured in this way are annually included in the Visiting and Donation Day receipts.

RALLY OF THE YOUNG PEOPLE OF MARYLAND CLASSIS

Almost 100 were present for the Reformed Rally held in Trinity Chapel, Frederick, Md., on Friday evening, May 2. The orchestra of St. Mary's Church, of Silver Run, rendered several fine selections while the young people assembled, and during the social hour. Mr. Frank F. Marsh, of the Evangelical Reformed Church, read the Scripture lesson, followed by sentence prayers. The subject of the evening was, "How Can Young People Help"—1. "Their Pastor." This was taken up by Rev. Felix B. Peck, of Silver Run, who gave three ways: (1) By inspiring him with your presence at the Church service; (2) Encouraging the work he is trying to get the Church to do; (3) Enlisting in the work he asks you to do. 2. "The Church." Rev. Frank A. Rosenberger, of Walkersville, gave 4 ways: (1) By your moral support; (2) By helping your pastor and official Board by taking the training offered in training schools to train yourself to train others; (3) Personal Evangelism. Each one becoming a soul winner; (4) By co-operating with the Missionary Enterprise. 3. "Themselves." On this question of young people helping themselves in character building, Mr. Ernest B. Stephens emphasized the importance of example in the lives of the older people, to lead the young people to a desire for a strong character. Boyhood character will rise no higher than the type of manhood. On the question of "Service for Others," Miss Dorothy Herman made the point that we must develop the SELF first. Make

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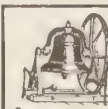
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yourself fit physically by care of the body; mentally fit by education; spiritually fit by an understanding heart. The second point brought out the fact that after developing the Self, you must forget self. A prepared self and a forgotten self is necessary for success in the service of others.

The need of knowing more about the work of Classis and the Church was clearly demonstrated in the question period. Classis seems a vague term to some. Information is the great need. The questions asked will be taken up at the next meeting and discussed as a part of the program. Motion was made and carried that the Young People's Committee continue the work of uniting the young people of Classis for service by providing another meeting for the Fall. In addition to the Fall and Spring meeting covering the whole Classis, provision was made for a county Rally in the counties where our Church is found. This will make five gatherings each year and ought to result in more enthusiastic support of the pastor and the Church.

After the benediction by Rev. Dr. Conner, of Jefferson, the young people were taken to the social rooms of the Church where games were enjoyed by all present under the direction of Rev. John S. Holtenbach, of Manchester. Refreshments were served under the direction of the local society.

In addition to the music by the orchestra, the Evangelical C. E. furnished a special number, a piano solo by Miss Eleanor Hearn, of Hood College; a vocal solo by Miss Bertha Coblentz, of Christ Reformed Church, Middletown, and an xylophone solo by Mr. Thomas Albaugh, accompanied by Miss T. Jamieson, of Walkersville Reformed Church, added to the enjoyment of the program.

The committee consists of Revs. G. W. Kerstetter, chairman; Frank A. Rosenberger, secretary; Felix B. Peck, and Mr. David Fry, treasurer.

MEETING OF CENTRAL OHIO CLASSIS

Central Ohio Classis met on May 13, at Calvary Church of Crestline. Rev. Wm. Huber, pastor loci, presided in the absence of both president and vice-president, who, with a large part of the executive committee, moved outside the bounds of Classis.

Dr. F. W. Leich preached the opening sermon, a clear and forceful presentation of the dangers and the strength of the evangelical gospel. The recommendations of General Synod were adopted after due consideration. "Dispensation of benevolent monies" called forth a virile discussion.

Classis welcomed into her midst three members of the graduating class of Central Seminary.

Classis enjoyed the unusual hospitality of the Crestline people, who contributed substantially to the spirit of the meeting. One elder said, "this has been the most enjoyable meeting of Classis I have ever attended, because the brethren dwelt together in unity."

The next place of meeting is Bucyrus. Rev. Wm. Huber was elected president for the following year.

—W. F. L.

CARLISLE CLASSIS

Carlisle Classis convened in its 48th annual spring sessions in Mt. Zion Church, Allen, Pa., popularly known as Churchtown, the Rev. Daniel A. Brown, pastor, Monday evening, May 19, 1930.

The opening sermon was preached by the retiring president, the Rev. Roy E. Leinbach, of Carlisle. The altar services were conducted by the Revs. Charles W. Levan, D.D., and Samuel W. Beck. Preparatory services for the Holy Communion were held at this time, and the Holy Communion was administered by the officers of Classis on Tuesday morning.

The organization was effected by the

election of the following officers: president, Rev. U. Oliver H. Kerschner, of Newport; vice-president, Elder Samuel E. Baschore, of Mechanicsburg; corresponding secretary, Rev. Daniel A. Brown, of Carlisle. Rev. Charles R. Hartman, Marysville, is the stated clerk and treasurer.

The items referred by General Synod were all adopted, with the exception of the following: In answer to Item 25 this resolution was adopted: "Classis is not in favor of this article proposed for the Constitution, viz.: that a supply for a vacant charge should be permitted for so long a time as one year."

In regard to the Church Union the following: "That the stated clerk be instructed to communicate the following action to the General Synod's Commission on Closer Union—Carlisle Classis has no suggestion to make concerning the Plan of Union."

In regard to the proposed Old Folks' Home, the following action was taken: "That the stated clerk be instructed to inform the Committee of Potomac Synod that Classis is heartily in favor of the cause; provided, however, that the institution keep pace only with the income."

Provision was made for the changing of the time for the spring meeting of Classis. There are at present two vacant charges in the Classis.

—Charles R. Hartman,
Stated Clerk.

MASSANUTTEN COMMENCEMENT

The 31st commencement program at Massanutten closed on June 2, with the graduation of 24 students in the academic department and 12 in the commercial courses. The exercises were well attended by patrons and friends and the programs proved to be delightful and commendable. Beginning with recitals by the students of music and expression, on the evening of May 29, each day added new interest and ended with work well performed. The seniors indulged in class day reminiscences on the evening of the 30th to the amusement of an audience that more than taxed the capacity of Lantz Hall. Saturday was used for touring the valley and visiting the famous caverns, always a mecca for all who come into the charm of the Shenandoah Valley. At 4 P. M. the cadets gave their last dress parade on Seibert Field. Their snappy appearance and drills drew much applause from the many onlookers, surrounding the field on stand and in cars on all sides.

The commencement reception was held in the Virginia Lee Harrison Gymnasium on Saturday night, preceded by an evening tea under the maples, at which Mrs. Benchoff was hostess. Refreshments consisted of iced coffee and strawberry shortcake, Virginia style.

On Sunday the baccalaureate address was delivered by Prof. David Gustafson, of Carnegie Institute of Technology. Prof. Gustafson interested the boys very much with his unique presentation and brought a message that was greatly enjoyed. For many years he was head of the Yuih Dzae Academy in Shaoling, China. Rev. Wayne H. Bowers assisted the headmaster in this service. Vesper services at 6.30 were inspiring, always so, for visitors and all are charmed by this beautiful program on the campus, facing the Massanutten Mountains to the east, and enhanced by the rare sight of a sun ending a perfect day as it lowers behind the Alleghenies in the west.

Commencement proper was held in Lantz Hall on Monday morning. This occasion marks the climax of the year's work and is always most impressive. Ten seniors delivered orations, two of whom were awarded medals for excellence in oratory. The honor oration was delivered by the Hon. C. G. Jordan, Secretary of Agriculture of Pennsylvania. This was an address of unusual merit and held the audience most attentively, even though the program was rather long.

Dr. A. M. Gluck, president of the Board,

then awarded the diplomas and certificates with a few fitting remarks, and Dr. Benchoff made the announcement of the awards for excellence in various departments and closed the exercise with farewell words that marked the end of another glorious year.

The roster of the senior class is as follows: Laurence Bright, Pittsburgh, Pa.; Victor C. Lang, Culver, Ind.; Russell R. Waesche, Jr., Thurmont, Md.; Wm. A. Horst, Hagerstown, Md.; John D. Hutcheson, Edinburg, Va.; Samuel J. Hoffman, Jr., Newmarket, Va.; Scott R. Walker, Nassawadox, Va.; Curtis W. Trompe, Pittsburgh, Pa.; Emanuel L. Mann, Phila., Pa.; John D. Maust, Meyersdale, Pa.; John H. Cover, Meyersdale, Pa.; John J. Cuomo, Princeton, N. J.; Eugene R. Schmeling, Wilmington, Del.; Eugene R. Grab, Jr., Strasburg, Va.; Herbert N. Bailey, Pittsburgh, Pa.; Rody P. Biggert, Pittsburgh, Pa.; Raymond R. Glann, Baltimore, Md.; Jos. R. Grimm, Brooklyn, N. Y.; E. Durand Hartman, Jr., Baltimore, Md.; Benj. F. Donley, Carmichaels, Pa.; Henry E. Schmidt, Jr., Xenia, Ohio; Jos. C. Nagle, Allentown, Pa.; Jas. Raymond Mims, Jr., Luray, Va., and Harold J. Pasekoff, Pittsburgh, Pa. Certificates were awarded to Francis L. Sheehan, Allentown, Pa.; Herman A. Beck, Cleveland, Ohio; Raymond S. Orebaugh, Timberville, Va.; Emil Gathman, Jr., Catonsville, Md.; Earle B. Hewitt, Waynesburg, Pa.; Jas. R. McCracken, Waynesburg, Pa., and Luther Bauserman, Woodstock, Va.

MEETING OF CLARION CLASSIS

The 79th annual meeting of Clarion Classis was held in St. Peter's Church, DuBois, Pa. The meeting opened on Tuesday evening, May 20. The altar services were in charge of Revs. I. G. Synder and A. J. Knoll. The retiring president, the Rev. W. F. Ginder, preached a sermon on "Christian Leadership." He pointed out the preparation and fitness that are necessary for Christian leadership, emphasizing that there must be a strong faith in the future and a distinct purpose in life. All members of the Church have a responsibility in leading men and women to a better life, lifting them to a higher plane of Christianity, he declared.

At the conclusion of the sermon, the Holy Communion was administered, after which the election of president of Clarion Classis was held. The election resulted in the selection of Rev. A. J. Knoll, pastor of St. Peter's Church, of DuBois, as the president for the coming year. Rev. Mr. Knoll has just recently recovered from a severe illness. The new president of Clarion Classis is probably the youngest man ever elected president of a Classis. He graduated from the Seminary at Lancaster with the Class of 1928 and has been in the active ministry less than two years.

On Wednesday evening, May 21, Dr. George W. Richards, of Lancaster, delivered a splendid message in regard to the Pentecostal anniversary and the spiritual life of the Church. Other visitors on the floor of Classis were Dr. Mickley, representing the Executive Committee of General Synod; Dr. Sykes, representing the Board of Ministerial Relief, and Dr. Keifer, from the Orphans' Home at Greenville, Pa.

Classis adjourned at 2.30 P. M. on Thursday, May 22.

MEETING OF VIRGINIA CLASSIS

The 92nd annual meeting of the Virginia Classis was held in Christ Church, Shepherdstown, W. Va., May 20-22. Due to the removal of the president from the bounds of the Classis, Rev. Wayne H. Bowers, Woodstock, Va., preached the opening sermon on the theme, "The Teaching Function of the Ministry." Classis organized with the following officers: president, Rev. J. Wade Huffman; vice-presi-

dent, Elder H. L. Lyne. Rev. J. Silor Garrison was re-elected clerk. The sermon on Wednesday evening was delivered by Rev. Jacob G. Rupp, D.D., field secretary of Foreign Missions. His theme was "The Triumph of the Church."

The proposed amendments to the Constitution were approved. Classis voted unanimously to give women equal rights with the men in holding office in the Church. On the question of Church Union, there was diversity of opinion and Classis took no action, trusting that fuller light on this subject will bring about a real, vital unity of spirit as well as organic unity.

The fall meeting of Classis will be held in Winchester, Va., in October, on a date to be determined later. The place of meeting for the spring session will be decided at the fall meeting.

—J. E. G.

CENTRAL THEOLOGICAL SEMINARY

The Pastors' School held at the Seminary May 19-23, proved successful. It was the

first of its kind. It was not expected that the attendance would be large so that taking into consideration the pressure which was upon the pastors in this special Pentecostal season it was felt that an attendance of 33, with 18 additional persons as visitors, was very encouraging.

The program was designed for pastors and special teachers of religion and centered in the field of Christian Education. Dr. Norman E. Richardson, of the Presbyterian Theological Seminary, Chicago, delivered 9 lectures, 4 of which occupied 2-hour periods. Discussion accompanied all lectures. Dr. Richardson is nationally recognized as a leader in the field of Christian Education. He brought thought-provoking and inspiring lectures on the psychology of Christian Education and the program and administration of this work in the local Church. Five days with this master teacher was a great opportunity. Personal conferences with him were enjoyed and appreciated by many.

Other lectures were delivered by Dr. C. A. Hauser, secretary of the Department of

Home and Church, Board of Christian Education, Philadelphia; Dr. Charles W. Brewbaker, director of Evangelism, the Church of the United Brethren in Christ, Dayton, Ohio; Rev. Frank A. Shults, superintendent of Leadership Training and Weekday Schools, the Ohio Council of Religious Education, Columbus, Ohio; Dr. H. H. Wernecke, instructor in Religious Education, Central Theological Seminary, Dayton, Ohio; Rev. J. E. Youngen, pastor Reformed Church, Wooster, Ohio. Each of these men presented the point of his deepest interest and experience. Liberal use was made of the Seminary library, which was increased by additional books. Books to the amount of \$20 were contributed by the Union of the Reformed Women's Missionary Societies of Canton upon the suggestion of Mrs. Anna L. Miller.

Those attending were of one mind that such a school should be planned for next year. A conference was held with reference to points to be emphasized and these things will be incorporated so far as possible.

—Henry J. Christman.

HOME AND YOUNG FOLKS

Birthday Greetings

Did you every play "cooking supper" in the sand pile, or somewhere in the yard?—you know, the kind with mudpies, and grasses for salad, and pretend your dolly's eating them, only she isn't—

I once knew some missionaries' children out in China who used to do just that! Only they played it a bit differently than the way you do, I think. Do you know why? 'Cause they used to pretend they could cook like the Chinese cook in the boys' school kitchen!

The boys' school kitchen was just beyond the children's yard, and they used to go and peep in. In there they saw a big cement and brick stove. And on the stove there was a huge, huge pot with the rice steaming in it. And there were two or three "gaw" pans (that's the way their name sounds when the Chinese say it) where the vegetables and meats were fried. The "gaw" pans were bigger than a round dishpan, only not very deep. The little boys and girls used to love to watch the cook scoop up the meat in the "gaw" pan, and flop it over, and then scoop up the vegetable, and mix it around—oh, it looked like so much fun!

They used to run out in the yard then, and pretend they could cook like that! First they built a stove of stones stuck together with wet clay. Then they put the lid of a tin box on it for a "gaw" pan. Clover made nice vegetable, and a piece of bamboo was a dandy "scooper"! They made cakes, too, out of red clay, for their "boopers." ("Boopers," you know, are a kind of Chinese steamed cake.)

Of course they had to get a knife and cut some nice slim chop-sticks from bamboo (it made peachy chop-ticks!) They were so glad they didn't have to make knives and forks, for that would be so much harder! Anyway, chop-sticks are easier to eat with than knives and forks, once you know how, 'cause you never have to keep picking up a knife and cutting and putting it down, and putting your fork in the other hand, or anything. When it's real Chinese food (umm-umm—goody!) you just push it out of the bowl into your mouth, quicker than that—it's such fun!

The missionaries' children used to have the best times playing cooking in a "gaw" pan, 'cause there weren't any movies to go to, or any place to get ice cream cones, or anything—they made up all their own games.

"Gaw" pan cooking birthday greetings to all of you—how would you like to eat with chop-sticks?

—A. W. B.

JUNE

Comes fragrant June with carols too,
Just as May bids all adieu;
The loveliest month of all the year
Is gurgling June, without a tear.

Resplendent is her crown to wear
Of bloom and perfume everywhere;
Profound in mystery it's spun—
Exulted in by every one.

A picture rare she hath to bear
And wafts aloof from every care;
She finds the blooming of the rose
And bids it bloom as on she goes.

No memories of poverty
Most sister months are wont to see;
The wreath she wears is woven too,
With fragrance sweet and sky of blue.

Ah, June is rich in everything
That maketh heart both laugh and sing;
Forsooth is June the month of play—
Just tripping in on heels of May.

—Harry Troupe Brewer.

Hagerstown, Md.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

WHITSUNDAY PENTECOST

Text: Acts 2:1, 4, "And when the day of Pentecost was now come, they were all together in one place. . . . And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

Next Sunday we will all take part in the celebration of an event which comes only once in a lifetime. The whole Christian Church throughout the world will

celebrate the 1900th anniversary of the coming of the Holy Spirit into the hearts and lives of the one hundred and twenty persons who were gathered together in the upper room in Jerusalem and became the charter members of the Church of Christ which had its origin on that day. Therefore they will also celebrate, the same time, the 1900th anniversary of the birth of the Christian Church. It is true, we celebrate the anniversary of this event every year on Whitsunday, or Pentecost; but the centenary celebration of this event can be celebrated only once in 100 years, therefore only once in a lifetime.

You ought to thank God that you are living at such a time as this, and I pray that the Holy Spirit may come into your life and mine in fuller measure than ever before, and that we may become more conscious of His presence and power.

I have given as my subject the double name of this Sunday, as it is given in our Church book—Whitsunday—Pentecost. The name mostly used when speaking of this day is Whitsunday, but the name used by St. Luke is Pentecost.

It is the latter name that is used in speaking of this year as "the Pentecostal Year." As I explained before, the word pentecost is the Greek name for fifty, and Pentecost is so called because it is the 50th day from Easter, the resurrection day of our Saviour, and the 10th day after His ascension.

It will not be out of place to say a few words about the other name—Whitsunday—and to tell you why it is so called. One reason is because on Pentecost Sunday many persons used to come to the Church to be baptized, grown up people and little babies. And they all came dressed in white, because white is the emblem or symbol of purity. They believed that in baptism they would be made clean and pure, and therefore felt that they ought to be dressed in white. This day in time came to be known as White Sunday, which was afterward shortened into Whitsunday.

Let us look once more at the report which St. Luke gives of the day of Pentecost in the second chapter of the Acts: "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were

sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

Let us not forget that the coming of the Holy Spirit was not confined to the 12 apostles, but that He came to all who were in that upper room, "the brethren of the Lord, the mother of Jesus, the pious women who had attended His ministry, and the whole brotherhood of 120 souls who were assembled in that chamber."

In the temple, the women had to be in a separate court from the men; in the synagogue, a partition divided the women from the men; but in the Christian Church the women were with the men from the beginning, and like them were filled with the Holy Spirit. And the women of modern times have shown their loyalty and fidelity to Christ and His Church in a way that ought to make many men ashamed of their own indifference.

The coming of the Holy Spirit transformed the lives of those first Church members, and they went forth as witnesses for Christ so that others were won to Him and the Church grew rapidly. Those who had been weak before, and had forsaken their Lord when He needed them most, and denied Him where they should have stood by Him, now became His representatives, and went everywhere preaching His gospel, and most of them laid down their lives for Him.

The same Spirit is with us today; and the reason there are so many persons in the Church who are only half-hearted Christians, and often poor witnesses for Christ is because they do not allow the Holy Spirit to use them as He would like to do.

An American was once showing an English friend the wonders of Niagara. They had been looking at the whirlpool rapids, when the American said: "Come, and I'll show you the greatest unused power in the world." Taking him to the foot of Niagara Falls, he said: "There is the greatest unused power in the world!" "Ah, no, my brother. Not so!" replied the Englishman. "The greatest unused power in the world is the Holy Spirit of the living God!"

From the material point of view, perhaps the American was right. But since then much of the power of Niagara Falls has been harnessed and is furnishing light and heat and energy over a great area of territory and bringing blessings to thousands and even millions of persons. But from the spiritual standpoint the Englishman was right. Even today it is true that the greatest unused power in the world is the Holy Spirit of the living God.

The celebration of the 1900th anniversary of this first Pentecost ought to be used as the means of a great blessing to the Christian Church throughout the world. If all the men and women and children in the Church would lay hold of the power which the Holy Spirit is able to give, and if they were all filled with the Holy Spirit like the first members of the Church were, there would be such a springing up of new life and power in the Church of today as would amaze the people of the world and make them marvel fully as much as they did on the first Pentecost.

For weeks I have been praying that the Church might wake up, that her members might have new life, and that she might exert a greater influence upon the world and change the kingdoms of this world into the kingdom of our Lord and of His Christ.

Many persons have the Holy Spirit who do not seem to be aware of the fact. A certain pastor tells of his Sunday School superintendent, who was a good man, performing his religious duties faithfully, as it seemed. But one day he came to his pastor and said: "I never knew whether I was saved or not; I have always been

troubled about that. I have gone about my duties as faithfully as I might, but I have never known whether I was a child of God or not." The pastor said to him: "I can tell you how you may know. Promise me this, that every time that God calls this thought to your heart, you will kneel down and say, 'Oh, God, send Thy Holy Spirit fully into my heart that I may know that I am a child of God. You will do it for Christ's sake. Amen.'" After doing a few times what he had promised the pastor he would do, God poured into him the fullness of the confidence of a child of God and the helpful presence of the Holy Spirit.

You are a child of God; the Holy Spirit is in you and about you; He will give you more power if you will lay hold upon Him by faith. May we all be filled with the Holy Spirit on this Whitsunday—Pentecost! Amen.

"This is the train for Montreal and points east!" bawled the announcer.

"I want one that goes to Cherryville and I don't care which way it points!" snapped the old lady in the bonnet.

—The New Outlook.

Dwellers in Hoppywood

CARRIE BELLE BOYDEN

PATRICK O'POSSUM'S ESCAPE

Mother O'Possum was at her wit's end, all on account of small Patrick O'Possum. Patrick just would not listen to advice or warning from his elders. He just would have his own way. Father O'Possum used to shake his head and say: "That headstrong little son of ours! He surely is going to get into trouble!" And that is just exactly what he did.

Mother O'Possum was teaching all her children what to do in time of danger. "When you hear me call like this," she said, giving her danger call, "run as fast as you can, jump on my back, stick your claws into my fur, wind your tails around my tail, and hang on for dear life. And I will carry you safely home, swift as the wind. Now remember, something may get you, if you don't watch out."

"All right, Mother," answered Molly and Polly and Peter O'Possum.

"All right, Mother," echoed little Patrick O'Possum, and promptly forgot all about it.

"Now, we will practice it," said Mother O'Possum. She ran several trees away, then gave her danger call. The little O'Possums lifted their heads to listen, then ran as fast as their short legs could carry them to Mother O'Possum, jumped upon her back, grasped her fur, wound their tails around her tail, and she was off like the wind. They all ran but Patrick O'Possum, and he was so far away that he did not hear the call at all.

Mother O'Possum returned with a very severe look in her eye. She was ready to give naughty Patrick O'Possum a good scolding, or something worse. But just then, something frightful happened. The barking of a dog was heard. And if there is anything that Mother and Father O'Possum fear, it is a hunting dog.

Mother O'Possum stopped, gave her danger call and all the children came running as fast as they could, all but Patrick O'Possum, you understand, for he was so far away that he didn't hear. Mother O'Possum ran for her life with the three good children on her back, reached the home tree, ran swiftly up and put her children safely into the home nest. Then she ran swiftly down again to look for naughty little Patrick O'Possum. The dog

was barking again! Patrick, too, had heard him now and was hurrying toward home as fast as he could, but Mother O'Possum saw there was not time to reach the home nest.

"Lie down," she said sternly to Patrick O'Possum, "Pretend you are dead." Patrick obeyed. He was so scared that he had no breath to do otherwise. He lay perfectly motionless while Mother O'Possum kicked a pile of dry leaves over him. Mother O'Possum fell down among the dry leaves also and lay as if she were dead. In fact, she looked almost like a pile of leaves.

Mr. Hunter came along with his gun, but his dog was chasing Sammie Squirrel so he did not see, or smell, Mother O'Possum or her son Patrick at all. Sammie Squirrel led the dog far away from that spot, and Sammie seemed to enjoy the chase, for after a good run, he disappeared up a tree and popped into a hole where he was safe.

But Mr. Hunter came scuffling along in the dry leaves nearer and nearer and nearer to the spot where Mother O'Possum and Patrick lay. "Oh, he is going to step on me," cried poor little Patrick O'Possum. "What shall I do. What shall I do?"

"Lie still," commanded Mother O'Possum. "It is our only chance." Just then, Mr. Hunter saw his dog barking up the tree where Sammie Squirrel had disappeared, so he turned and walked rapidly in that direction.

Mother O'Possum heaved a deep sigh of relief. "You saved our lives that time, Sammie Squirrel," she said. For Mr. Hunter and his dog were hurrying on, not dreaming that two scared O'Possums were lying motionless under that pile of dry leaves.

It really was a good thing that Mr. Hunter and his dog came into Hoppywood that day, for Mother O'Possum never had to say anything to Patrick again about what to do in time of danger. When she gave the danger call, Little Patrick O'Possum was the first one to pounce upon her back, grab her fur, wind his tail around her tail, and ride swiftly to safety.

Plumber (arriving to mend burst pipe)—"How it is?"

Always Cheerful Householder—"Not so bad. While we've been waiting for you, I've taught my wife to swim."

—London Opinion.

The Family Altar

By Ellen Gross Pontius

HELP FOR THE WEEK JUNE 9-15

Practical Thought: "Looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

Memory Hymn: "Fling Out the Banner."

Monday—Jesus Condemned

Luke 23:13-25

Pilate could find no fault in Him, yet he condemned our Lord to be crucified and set Barabbas free. What an opportunist to condemn an innocent man knowingly, because he was afraid of his own job! It was the easiest way, but as always the most disastrous. Yet not entirely disastrous, for when an innocent man or cause is condemned, they rise again even as "Truth crushed to earth shall rise again." The universe is not made for the crushing but for the triumph of truth. Condemned though He was, what self-restraint He had! It was moral grandeur. He knew that the man who ruleth his own spirit is greater than he that taketh a city. There is a sense in which, though Pilate humiliated

Jesus, yet he humiliated himself in the sight of the ages. Though poor and condemned Jesus was rich in principle and purpose, in moral appeal and the energy of a holy life. Are we?

Prayer: O Thou who hast ordained life that truth and love should triumph, help us to find inspiration and power in the example of Thy Son who in the face of condemnation for righteousness saw Thy triumph and glorious victory. **Amen.**

Tuesday—Jesus Crucified
Matt. 27:33-44

"It was part of His humiliation that He did not suffer alone. Crucifixion was terrible and disgraceful enough in itself, but if Jesus had hung upon His cross with nothing near Him to disturb the impression of His calm serenity and innocence, it might well have happened that the people who stood and watched would have lost sight of the disgrace and would have felt the majesty of the sacrifice. Already that place of suffering might have seemed as glorious as it has seemed to the world since. But as it was, they went to the prison and dragged out two wretched culprits who were waiting their doom. That there might be no doubt about the disgracefulness of the Savior's sufferings, they hung him between two thieves."

—Phillips Brooks.

Prayer: Our hearts go out in gratitude to Thee, O God, for the revelation of the sacrificial love of Thy Spirit, given to us in the crucifixion of our Lord. There where they crucified Him Thou hast taught us that he who would save his life must lose it in sacrificial love for others. Sear into our souls, we beseech Thee, the truth that to save others we cannot selfishly save ourselves. **Amen.**

Wednesday—Jesus Laying Down His Life
Matt. 27:45-56

He had power to lay down His life and power to take it again. His power was Godgiven. His inspiration on the cross came from Psalm 22. In the Wilderness He met the Tempter with Scripture. Now He finishes His course with Scripture in His heart and on His lips. In laying down His life, Scripture was His abiding source of power. He did not save His life. He laid it down. As Charles R. Brown says, "Salvation is as mysterious as the action of the elemental forces. How gravitation operates no one knows! How the energy in a sunbeam is communicated to a flower no one understands! How electricity can be manipulated so that a man may hold a pen in Chicago and write his signature in New York baffles imagination! And until such facts are explained no one need be dazed at the mystery of the spiritual life. The Way of the Cross is the Way of Victory."

Prayer: Father, into Thy hands may we always commend our spirits, but teach us that such a final commendation of one's spirit with the last breath comes as the result of giving our lives in daily service to others as was done by Thy Son, our Master and our Redeemer. **Amen.**

Thursday—Jesus Buried
Luke 23:50-56

After death, the burial! Tenderly they laid His body away in the sepulchre even as we do the bodies of our loved ones. Yet one reads of Joseph of Arimathea with feelings of regret. Many people today, like him, show up for the funeral but have very little to do with the living before decease has come. At every funeral there is more or less of an opportunity for display. Then too, it is always more easy to talk and do for a person after he is dead than before. If it is true that dead men do not tell lies, it is also true that their lips, sealed in death, cannot speak the truth concerning those who show up for the funeral. It was far easier for Joseph of Arimathea to come boldly to

Pilate to claim the body of Jesus than to stand before the Lord at the farcical trial and demand justice of Pilate.

Prayer: O God, make us more willing to live with good people and stand with them while living, than to talk and display ourselves after their departure. **Amen.**

Friday—A Voluntary Death
John 10:7-18

The Good Shepherd willingly lays down His life for the sheep. The Good Shepherd loves the sheep. The hireling loves himself. For the one, life is precious but is willingly given for others; for the other life is too precious to sacrifice for others. Some have thought that God decreed from the beginning that Jesus should die. Why

THE GOSPEL STORY

I want to tell a story,
Like some you've often heard;
It is the same old story,
But told in different word.

How Christ, the Lord of glory,
Came down from Heaven to earth;
He came as Christ the lowly,
To give us second birth.

'Twas Jesus taught me how to pray,
In days and years gone by;
And He will never let me stray,
In the sweet by and by.

He called me from the power of sin,
When I had gone astray;
And gave me joy and peace within,
On that bright, happy day.

Oh! Praise the Lord with all your heart,
And with a willing mind,
And never from His ways depart;
You'll find Him truly kind.

And now you've heard my story,
I know you'll find it true—
The same old gospel story
Will bring its joys to you.

Chorus

I love this old, old story
Which I have tried to tell;
It gives to Christ the glory,
Which tongue can never tell.

—S. G. Ebersole.

Greensburg, Pa.

not give our Lord the credit? He came in search of the lost. If in the search, death came and the lost were brought back, why make Jesus an actor, going through the motions like a puppet according to the decree of an arbitrary despot? No, Jesus' death was voluntary; not in the sense of the hari-kari of Baron Nogi, who felt life was not worth living when his emperor died, but in the spirit of Noguechi, the scientist, who voluntarily spent and gave his life in tracing the germs of disease that humanity might be served.

Prayer: Shame us, O God, at the meager service we render to our brethren for Thee. May the Cross of Christ ever remind us of the loyal love of One who, knowing Thy will for the lost, voluntarily died that the lost might be found. **Amen.**

Saturday—A Vicarious Death
Romans 5:1-11

A deed is vicarious when it is performed in the interest of some one else. The death of Jesus was not any more vicarious than His life. In fact we cannot separate the two. His Godly life in this sinful world ended in His death. His life brought on His death. If it is true that Christ died for our sins, it is equally true that He lived for our righteousness. He faced death willingly; vicariously He lived and vicariously He would die. George Bernard Shaw put these words on the lips of Joan of Arc: "If I go through the fire, I shall go to the hearts of the people." Jesus went to the Cross and by the Cross He has

gone to the hearts of the people. He was not their substitute but their exemplar in a world of sin. Nothing overcomes sin so much as love. "And greater love hath no man than this that a man lay down his life for his friends."

Prayer: O God, who by the vicarious life and death of Love in Christ didst open the way into the Kingdom, continue to lead us on, O King Eternal, in the path of sacrificial love for even the least of these. **Amen.**

Sunday—The Cry of Anguish
Ps. 22:1-5, 14-19, 27, 31

This psalm was doubtless in the mind of Jesus as He hung on the Cross. How natural it would be for the Master to be repeating such a choice psalm for His own soul's comfort as He, like its author, was in the midst of physical pain and anguish! Yet the cry is puzzling. Had God really forsaken Him? Or was it but the quick reaction to a most excruciating pain that shot through His body like a piercing cramp? But this feeling was momentary. With its subsidence, up welled the sense of nearness to God in "Father, into Thy hands I commend My spirit!" Out of the depths, Jesus cried! From out of the depths God heard. From out of the depths we too cry and God also hears.

Prayer: O God, who by the pain of Jesus on the Cross didst show us how human the Master was, give us power to finish the work He has given us to do, that when our last day cometh we may commit our souls into Thy eternal keeping with the consolation that the work of life is finished and well done. **Amen.**

Puzzle Box

ANSWERS TO—CURTAILED WORDS, No. 7

1. Tower; 2. Panel; 3. Yearn; 4. Event; 5. Forth; 6. Pink; 7. Rant; 8. Hash.

DOUBLE-TIED WORD CUBE, No. 9

* * * * *

Across:

1. Garments worn by men. 2. A familiar wind instrument. 3. Nimble or active. 4. A typical genus of moles. 5. To creep or to steal away.

Down:

The same as across.

—A. M. S.

Tim (opening pay envelope) — "Faith, that's the stingiest man I ever worked for in all me life."

Pat — "Phwat's the matter wid ye? Didn't ye get as much as ye expected?"

Tim — "Yes, but I was countin' on gettin' more thin I expected." —Exchange.

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

WHEN THE CHILD CREATES HIS WORLD

By Edith L. Reid

"The minute Lonny comes home from school he wants to run right over to Roy's house," complained Mrs. Palmer.

"That's exactly the way Dick acts," sympathized Mrs. Martin. "He stays at home barely long enough to eat his meals."

Mrs. Palmer shook her head dolefully.

"I fixed Lonny's room all up beautifully when he was away last vacation and had it all ready to surprise him when he came home. We got him a new desk and painted his bed, and Daddy even built him a bookcase. But he is not satisfied to stay at home if he can get over to Roy's."

Mrs. Martin nodded in agreement. "I spent a lot of time on Dick's room, too, last winter. I made him a darling bedspread to match the drapes and knit a rug to make it look homey. I just adored it and wanted to sit up there myself. And then one day—what do you suppose! I found three of the boys sitting on that lovely spread calmly playing with their marbles, and Dick cried because I scolded him before the others."

And so the conversation continued between these two perplexed mothers who were doing so much for their children yet failing to make home the most desired place on earth.

Their deploring voices reached me at intervals for half an hour as they talked from their back porches and I weeded my flower-bed behind the hedge. And I thought how little one can tell of a home from the outside. I knew Roy's home and his parents. They were able to give Roy no more advantages than Lonny and Dick had, but there was this distinction: Lonny and Dick were presented with possessions; Roy was given the opportunity to create his own environment.

Roy's room is exactly as he wants it. His bed is a comfortable cot with a durable Indian blanket as a cover. Not dainty, to be sure, but something that six boys could sit on without making a wrinkle. Roy made his own bookcase from an apple crate by putting in two rather wobbly shelves. It is not a work of art, but represents a happy week of hammering and creative work in the basement. Its upper shelf possibly holds a jar of live polliwogs.

When Roy's mother found his chemistry set in his closet she omitted any scolding about his putting those old bottles of acid near his best suit. Instead she quietly removed the new suit to the spare closet away from harm.

Roy's friends actually went into the kitchen one rainy day and made a chocolate cake after Mother's recipe. They washed the dishes afterwards, ate the cake and then roller-skated in the basement.

Lonny's mother would have said she couldn't have them baking a cake in her kitchen. Dick's mother would have reproved them for being too noisy at their skating. Yet both of these mothers bemoan the fact that their sons do not love the homes which they, the mothers, make and condition.

THE PASTOR SAYS

By John Andrew Holmes

In one generation, advertising has transformed a certain poisonous weed from a coffin nail into a throat lozenge.

The home spirit which is truly valuable and appealing is the co-operative one where the child has a share at least in creating the environment out of which satisfaction and enthusiasm spring naturally.

"The beginnings of the education of a child are of utmost importance. Scientific kindergarten work constitutes an essential part of those beginnings. For that reason I am in favor of as wide extension of such kindergarten work for American children as it is possible to achieve at this time."—William J. Davidson, President, Illinois Wesleyan University.

If your community has not yet provided kindergartens for its little children, write to the National Kindergarten Association, 8 West Fortieth Street, New York, for advice and free leaflets.

In days of yore, if anybody missed a stagecoach he was contented to wait two or three days for the next one. Now he lets out a squawk if he misses one section of a revolving door.—Activities.

HELP BUILD CAMP MENSCH MILL

EASTERN SYNOD'S OPPORTUNITY

Our Churches are calling for enthusiastic, consecrated, trained workers. The future Church needs leaders of vision. We adults pass on, and upon the shoulders of youth falls our mantle of responsibility. Many are the Churches which are concerned and anxious about such leadership. How

PEN PRICKS

By John Andrew Holmes

More than two thousand years ago, the fool already had said in his heart, "There is no God," but some of the intelligentsia have only recently found Him missing.

shall they discover and train a leadership which shall enthusiastically accept the challenge and so guide the future of the Church that our land shall be made safe for democracy? Is it not the Church which shall continue to be, even to a greater degree, the source of moral integrity and Christian virtue which shall undergird this great experiment of an industrial, social, political and spiritual brotherhood?

The Camp aids youth to know what creative leadership means. They learn how to grow into wholesome Christian manhood and womanhood themselves and also, how to guide others in the same path. They come to love the Great Teacher and to understand the laws of Christian growth as He taught from the mountain side, and as He spoke words of wisdom wherever He roamed throughout the country-side.

The stocks may rise and fall on Wall Street, New York City, but in Camp Mensch Mill is an investment whose dividends cannot be measured in dollars and cents. Hundreds of young people are anxiously waiting the opportunity that Camp Mensch Mill offers. They are willing to prepare themselves so as to more adequately support their minister in his task. The financial investment is increasing in value every year while its spiritual value is immeasurable.

The plant needs further changes and enlargement if it is adequately to serve the many young people who are waiting to attend its summer sessions. More cabins should be erected upon the hillside to accommodate the growing enrollment. Every Church will want to share in this project. Every Church will benefit through this Camp indirectly if not directly. These needs, such as the erection of more cabins would be fine projects for those who desire to perpetuate the memory of a loved one in such an abiding and useful memorial. Then again, that would be a fine plan for a Church or an organization project. Every Church will want to assume her share of this fine work, and there are many plans for the raising of a contribution. Our leaders are caring for the educational projects, and it is our happy task to relieve them from financial care. If every Church would assume a small part of the responsibility, no anxiety would be needed. It is the writer's feeling that those Churches which have not as yet been in a position to care for their share of the responsibility will gladly do so, but it is his understanding that as much help as possible at the present time is imperative in view of the demands for the coming summer, and the leaders do not want to deny anyone who is interested the opportunity of attending.

—Francis C. Schlater.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Trinity Sunday, June 15, 1930

Jesus On the Cross
Matthew 27:33-50

Golden Text: Looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God. Hebrews 12:2.

Lesson Outline: 1. The Crucifixion. 2. The Cross. 3. The Crucified.

The story of crucifixion is recorded in all of the Gospels. Each of them adds individualistic touches to its narrative. And

jointly they give us a remarkably realistic account of the tragedy that has influenced the destiny of mankind more profoundly than any other event in history.

I. The Crucifixion. The story is told in simple language. Less inspired men might easily have reported so tragic an event with less restraint and with more colorful rhetoric. But it is the facts themselves, not the skill and art of the writers, that make the crucifixion sublimely significant. And the evangelists let these moving facts tell their own wondrous story.

Jesus was crucified on Golgotha. The traditional site of this skull-shaped hill is within the walls of Jerusalem, but its actual location was outside, and near, the city. The place now generally accepted as

the true site lies north of the city, near the Damascus gate.

When the soldiers led Jesus from the hall of judgment to His execution a great throng of people followed the procession. The majority, of course, was hostile to the Master, but certain women of Jerusalem smote upon their breasts and wept in sympathetic pity. In accordance with Roman usage, Jesus bore His own cross, though the ordeal of the trial had weakened Him to the point of exhaustion. On the way to Calvary, Simon of Cyrene was pressed into service and compelled to relieve the Lord of His crushing burden. It was about noon when four Roman soldiers nailed Jesus to the cross. They had offered Him drugged wine to numb His senses, but the Master had refused it.

The scenes enacted beneath the cross are black with cruelty and passion. The soldiers paid no further heed to the suffering Saviour. Their interest was centered upon the possession of His garments, which were the customary prerequisites of the executioners. But His Jewish enemies continued, and even augmented, their

venomous raillery against Jesus. His patient suffering and innocent blood did not quench their hatred. The mockeries and insults heaped upon the dying Christ were still more heartless and brutal than those that had marked His trial.

Inspired by the evil example of their rulers and elders, the people also jeered the Master. They taunted Him with His Messianic claims, and they challenged Him to prove them by descending from the cross. They reminded Him mockingly of His alleged boast to destroy the temple and rebuild it in three days. We associate tender hearts, hushed voices, and kindly hands with the solemn scene of death, but the Saviour's cross stood in a raging sea of cruelty and hatred. His eyes looked upon faces distorted with passion, and His ears were filled with maledictions.

The only light that falls upon this darkest page of history comes from the sufferer Himself. The Gospels report seven utterances of Jesus from the cross. Mark and Matthew give us one of them. Three are reported by Luke; and three, by John. Together they are an epitome of His redemptive ministry. They reveal that, on the verge of the tomb, Jesus was as confident of the presence, power, and purpose of God, as in the brightest day of His career. They voice His bitter anguish; the torture of His body and the travail of His soul. But they also express His triumphant faith, His immeasurable love, and His steadfast hope. He was the Saviour of men to His last hour. The impenitent He commended to the forgiving love of God. To the penitent thief He opened wide the gates of Paradise. And His own Spirit He committed confidently into His Father's hands.

All but one of these last words of Jesus are easily understood. The one exception is the cry that welled up from the depths of His tortured soul, about the ninth hour, "My God, my God, why hast thou forsaken me?" It was a cry of desolation, marking an extremity of physical pain and spiritual anguish which it is difficult for us to fathom. But though the full meaning of these tragic words is obscure to us, we know that they are not a cry of despair. They are a quotation from the twenty-second Psalm, which is a prayer in distress and a song of salvation. In His darkest hour, this familiar language of prayer and piety leaped naturally to the lips of Jesus. It voiced His bitter pain of death and His yearning for relief.

Jesus expired after He had been on the cross only about three hours. This was unusual. Pilate seemed unwilling to believe it until the centurion had verified the report. John tells us that Jesus died with the victor's cry, "It is finished." And Matthew reports various strange portents connected with the death of Jesus—an earthquake and the opening of graves.

II. The Cross. The wonder of Jesus' death is unfathomable. The half of it has never been told. But it is only the heart of man that understands the cross, for its meaning concerns the mystery of love. And the mind of man blunders and staggers when it attempts its solution or explanation. Love defies all logic and confounds the reason. And the love of God is manifested on Calvary in all its height and depth.

We have many theories about this manifestation of divine love. And they contain truth and error. Some of them, indeed, seem to ignore the father whom Christ has revealed when they explain the mystery of the cross in terms of commercial or penal satisfaction. They seem to caricature the love of God when they picture Him as a creditor who demanded full payment of the last farthing of the debt of sin, or as a sovereign jealous of His vested rights and zealous to vindicate His violated honor. And even the best of these human theories of the atonement fails to satisfy us.

But the heart of man, hungry for pardon

and peace, for righteousness and joy, will ever find them beneath the cross of Jesus. Perplexed and wearied by philosophy, nauseated with pleasure, baffled and beaten by sin and sorrow, men have found in this cross the solvent of their greatest problems and the satisfaction of their deepest needs. They have found there that the only hope of a life abundant, on earth and in heaven, is founded upon the infinite love of God. And that redemptive love is revealed to the utmost in the sacrificial life and death of Jesus.

As the cross of Jesus reveals the matchless love of God, so it also lays bare to its deadly core the loathsome reality of sin. It is quite the fashion today to analyze sin. It is commonly regarded as a problem confronting mankind in their slow and painful ascent from the level of the brute to the pinnacle of perfection. Novelists and essayists exploit it, and the stage dramatizes it. Men do not deny its reality, but they disguise its heinousness. They dissolve it into ignorance whose cure consists of better education. Or they treat it as the result of a crippling environment that must be transformed by the rising and cleansing tide of social amelioration.

But all that is mere charlatany and not sound spiritual therapeutics. It relaxes the moral fiber of mankind and dulls their spiritual vision. It leads sinners to self-pity, but not to heartfelt penitence. It creates a sense of social inequality and economic injustice, but not a consciousness of guilt that will drive men to God with broken hearts and contrite spirits.

Beneath the cross we realize that sin is neither ignorance nor misfortune, but wilful and wicked opposition to God. Its taproot is found in the will of man, and not in his environment. Moreover, it is opposition to the love of God, not merely to His law. By slaying the Lamb of God, it manifests its utter heinousness, its blind folly, and its fearful power. There may be help and hope for a man who breaks a law. Somehow, that can be satisfied and settled. But what hope or help can there be for a man who spurns love and crucifies the supreme Lover of all the ages? And that is what sin did to Jesus. In its rejection and crucifixion of Him sin laid bare, as it were, its inmost essence. Love, such as Christ's, is the highest and holiest thing we know in all this universe. We cannot even imagine anything that surpasses it, whether on earth or in heaven. And sin is the death of love, and of all that love means.

III. The Crucified. Thus the deepest lessons of the cross are the love of God and the sin of man. And as Christ is lifted up He will draw all men to Himself. They will seek and find pardon, peace, and power to conquer sin in the infinite love of God which Christ revealed in His life and death.

But how shall Christ be lifted up by us so that men may see and seek His salvation? The Roman soldiers saw Him on the cross, but they were blind to its meaning. And the Jewish rulers were openly hostile to the Crucified. But on the edge of this indifferent and hostile crowd stood a few of the Master's friends. They loved Him and suffered with Him in spirit, unable though they were to understand the tragedy of His cruel death. They had been won by His love, and they remained faithful to Him, even unto death.

The cross of Christ is still an object of indifference to many, and some openly scorn it. But do men really understand its meaning? The cross of Christ came into this world as a life, not as a doctrine. Jesus lived and practised it every day, and men felt its power of salvation. We divest the cross of its divine power if we merely proclaim it as a theory of atonement. We must live it, as Jesus did, and that is a difficult matter. It means loving men as God loves us. But it is the only way to lift Christ up that men may see His glory and His power of salvation.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

June 15—How Great Leaders Served Their Generation

Acts 20:17-35; Eph. 3:14-19

It is a singular thing that every generation produces its own leaders. There are never many of them at any given time, for leadership belongs to the few. It involves a measure of isolation, but across the centuries leaders do emerge above the common crowd and shake hands from one generation to another. One can call the roll of great leaders whose names are recorded on the pages of history. Men like Moses and David stand out like mountain peaks in Old Testament history. Men like Jesus and Paul loom forth in New Testament times. In subsequent generations they have likewise appeared. They have generally stood alone but they served their day and their generation. Several distinctive qualities belong to leaders in every generation.

1. **They have always represented the best for which their generation stood.** They understood the problems of their own day. They carried the same upon their hearts and consciences. They identified themselves with the generation in which they lived, recognizing that only by so doing could they lead their generation to a higher and better place. Great leaders always saw the vision from afar. They saw a way out of the difficult problems which confronted their own times. If they had not done so they could not have qualified as leaders. There are always comparatively few men who thoroughly understand the times in which they live. For one reason, to interpret an age correctly one needs a certain perspective which only years can furnish. Most people do not observe the significance of what is going on before their very eyes, but great leaders have this kind of vision. They understand; they have insight as well as foresight. Such vision is a rare gift and it is because of this that great leaders are so few in number. This vision is a native gift. It comes from God. It is seldom acquired by one's own effort. A leader, therefore, has eyes to see and understanding to interpret the signs of the times in which he lives.

2. **Great leaders have always been ahead of their generation.** While they live among their followers they, at the same time, live detached from them. They have gone in advance. But to be a true leader one must not be too far ahead of his followers. He must be near enough to inspire and to counsel. At the same time a leader must possess qualifications which inspire confidence on the part of those who follow. Nothing is more fatal in leadership than to forfeit the confidence of the rank and file of the people. People are very much like sheep—they follow when they have faith in their leader, but a hireling they will not follow. A leader, therefore, must have ideals which rise above those of the common crowd. He must be able to interpret these ideals to others and make them see what he sees. This fact makes a great leader a very solitary individual. He must say with Christ, the Great Leader of us all, "I am alone." This fact frequently makes him "a man of sorrows and acquainted with grief." His is frequently a lonely life. It is one of the prices which leaders must pay for their position in life.

3. **Leaders must be unselfish.** They must live for others. Their motto must be, "Not for ourselves." The moment a leader seeks to exalt himself he will be abased. The moment he becomes conscious of his superiority he will be dethroned. Call the roll of the great and see if ever any of them attained their place in the world by selfish aggrandizement. Jesus opened the real path to greatness when He said, "If any man will be chief among you let him be the servant of all." The leaders of every age never counted their lives dear

unto themselves. They were willing to sacrifice everything for the sake of those whom they were leading. Moreover they were men of unswerving convictions. They stood for principle and not for prudence. A selfish man the rank and file will not honor, neither will they follow him. If, therefore, we would aspire to leadership we must divest ourselves of every form and phase of selfishness. We must lose ourselves in the cause which we espouse and must champion the weal of others instead of our own welfare.

4. **Leaders are generally misunderstood.** The generation from which they rise and whom they serve usually rises up against them. A generation too often crucifies its

leaders. It is only afterwards that men arise to bless them and to crown them. Study the leaders in our own country. To their contemporaries none of them was ever held in high esteem. Washington was denounced; Lincoln was derided. It is only afterwards that men come and give them their meed of praise. Leaders must expect this from their followers. It is a strange freak of human nature. We put men into power and then we criticize and condemn their efforts. It has been so in every age and the leader must die for his cause. If the cause be worthy and succeeds, the leader will be crowned with honor after he has suffered upon his cross.

The world needs not only great leaders,

but good followers. Only a few can mount to leadership, but the multitudes must follow. Followers, therefore, should repose confidence in their leaders. They should have respect for authority and should seek as far as possible to obey those who have the rule over them. It is only when leaders and followers perfectly understand each other and each lives for the cause which is held before them that the best and most lasting results can be achieved. Sophocles said:

"Without the great, the small
Make the tower but a feeble wall;
And happiest ordered were that state
Where small are companied with great,
Where strong are propped by weak."

THE SUMMER MISSIONARY CONFERENCES

(Continued from page 2)

THE ORIGINAL

"Many years ago, in the days when the Kingdom of Friendly Citizens was but a name written upon the sands of Galilee, a group of friends, leaving their moored boats and their little ships, held some conferences together. They were all busy men, and sometimes they could find no time save at the end of the day's work for meeting this Master Friend of theirs. Almost always it was under the sky that they met Him. The stories that He told were all of growing things—lilies and vineyards and little children. And so, along country lanes, up steep mountain paths, by the side of still waters, He led them, talking about another growing thing—the dream of all His life. For He dreamed a dream of a new order in which all the people of the world would share in a friendly citizenship. And these walks and talks of the long ago were the very beginning of summer conferences."

—The Woman's Press.

THIS YEAR'S THEMES

Sometimes the interdenominational themes for mission-study are of exceptional interest to the Reformed Church because they deal with home missionary problems which are particularly shared by our denomination or with foreign fields in which we have foreign missions. Sometimes, however, on account of our limited membership, and therefore our narrower fields of operation, the themes concern fields with which we are not actively associated. Such is the case this year. The question immediately arises in many minds, "Why should we study a mission field in which we have no work?" The question really answers itself. If we are to be intelligent Christians we need to know what is going on in the missionary

enterprise of the world, not only in our own Church but in the Christian Church at large. The very fact that we have no missions in certain fields is a very special reason why we should study the operation of the Church in those fields. If we do not study about it we shall, quite likely, know nothing about it. We are absolutely sure of knowing something about Japan and China and Mesopotamia just because of the fact that we have missions located there, and the promotional and administrative material of our Board of Foreign Missions is bound to come to our notice. We cannot actively support our foreign missionary enterprise without hearing about these countries. The same thing is true of special problems in the home mission field. However, it is quite likely that unless we make some special effort in that direction we shall know nothing about such mission fields, for instance, as India or Africa. Thus the very fact that we have no missions in a certain specified area becomes a reason why we should make a special effort to study about those countries or fields.

This is true this year in both the Home and Foreign Mission themes of interdenominational mission-study for which textbooks have been prepared.

The Foreign Mission theme this year is "India." No intelligent Christian can afford to be ignorant of India. One-fifth of the people in the world live in that great country. Someone has said that India is not merely a country but a continent. This great country is perhaps the most religious country in the world. There is no place where religion bulks so large in the thinking and life of the people. The great majority of non-Christian religions had their birth in this religious country. This is true to such an extent that India has been called "The Mother of Religions." There

is no country in the world which is more constantly on the front page of our daily newspapers than India. Not to know some of the essential things of the life of this great country is to admit our ignorance in world affairs of today. The one international citizen whose name appears most frequently in the head lines of today is Mr. Ghandi. Mr. Ghandi is, in some respects, the world's most remarkable citizen in the fact that he has more individual followers than any other living man. Some years ago he told Dr. Robert E. Speer that he patterned his life after the life of Jesus, that he founded his teaching on the teachings of Jesus, and that he commended the example of Jesus to his followers. What are we to think of all this? What do we know about it? Where can we find out about it?

The Home Mission topic is the "Caribbean Islands." Comparatively few American Churches have missions in these islands, and comparatively few American Christians have any definite and accurate knowledge of the islands. This is regrettable when we think that these islands are our nearest neighbors and are bound to us by many special ties. Our country has always exercised a benevolent solicitude for the welfare of the Caribbean Islands. The study of Porto Rico should be especially interesting to us because of the fact that Porto Rico is a part of our own country. We know all too little of the religious conditions in this portion of our own land. The religious study of these islands affords an opportunity which should be gladly seized by every Christian of the Church in America.

In addition to this Home Mission study at some of the conferences there will be classes for adults in the special study of our own home missionary problems. All in all, the Summer Missionary Conferences



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ought to prove very interesting and instructive to the delegates who attend them this summer.

AN EXPERT SPEAKS

If there is any organization in America which can speak with authority on the subject of life recruits for the missionary enterprise it is the Student Volunteer Movement for Foreign Missions. Last week the secretary of the Department of Missionary Education received a letter from the Candidate Secretary of the Student Volunteer Movement which is one of the strongest testimonials to the practical results of Summer Missionary Conferences which we have ever seen. The introductory statement of this letter reads thus:

"In a study of our records made two years ago we learn that over fifty per cent of the decisions to enter Christian service abroad were made during the pre-college period. The actual recording of this purpose was not done until many of these people were in college; but many of these decisions were reached as the result of attendance at a Summer Conference."

TERSE TESTIMONIALS

What some of the delegates at the last Summer Conferences think of their conference experiences are told in the following terse sentences:

"I had a wonderful time and have profited a great deal and will try to be there again next year."

"It is a source of inspiration that cannot be equalled anywhere."

"Nowhere have I found such fellowship."

"This has been the most enjoyable week of my life. I found myself and learned to talk and to walk more closely with my Master."

"Many new friendships were made with a group of lovable young people."

"There is no place I have ever been where God speaks in so many ways and where the Christ-like spirit is so manifested."

"I believe the inspiration one gains is such that we may return home and be of more service to everybody."

"The classes were interesting and instructive and the Sunset services inspiring. Add to this the enjoyment and recreation received and the result is an ideal week."

"And there was no end to fun."

"I received inspiration that will stay with me for life."

"This year's conference, with its fine leaders and spirit of fellowship has made me realize more than ever the great responsibility of young people today."

"I do not know of a better way I could have spent my vacation."

"Each year we come to appreciate the glory of God, the beauty of nature and the splendid instruction more and more."

"We cannot find words to express the inspiration, the pleasure and the enjoyment that we received."

"The only thing wrong is that the conference does not last long enough."

"I have had more peace and good times, and have learned more than at any other place I have been. I hope to be there every year."

"I am sure that it is impossible for me to express my full appreciation for this conference."

"This is my first time to attend but it has been a very profitable week. Every session has brought new inspiration and a realization of the great task before the Christian people of today."

"I enjoyed the study class because the topics of discussion were so modern."

"Every part of the day was spent in learning something new. Given plenty of good times along with the interesting lessons make a perfect place for a week's vacation."

"A most delightful conference in every

respect—rich in the revelation of the spirit of Jesus Christ working in the hearts and lives of our missionaries and leaders, and in the presentation of the challenge to young people to live likewise."

THE LANCASTER EXPERIMENT

For many years the Secretary of the Department of Missionary Education has had in mind a School of Missions for the members of Eastern Synod. This year this plan will be carried out at Lancaster and the Lancaster Summer Missionary Conference will be turned into a "School of Missions."

This will be a real school for serious study where those who complete the work may secure credit of the International Council of Religious Education through the Board of Christian Education of the Reformed Church.

The purpose of this school is to give the students an intelligent conception of the modern missionary enterprise, its problems and its prospects both at home and abroad, with special reference to that portion of the enterprise for which the Reformed Church is responsible; and also to provide these students with approved material and methods for missionary leadership in their home Churches.

The school will be built around the following principles: Missionary education is an essential and integral part of Christian education. Religious education without missionary education is neither complete nor Christian. Missionary education should be based on sound educational principles and skillfully conducted according to best educational practice. In the attainment of this desired result missionary passion must not be allowed to become a perfunctory portion of an educational scheme.

The schedule of the school will consist of two two-hour classes each forenoon in which six courses will be taught—two of a general nature for all age groups and four of a specialized nature for particular age groups. The evening sessions will be developed according to the needs of the school and will consist of talks, discussions, pictures, stories, dramatizations and personal presentations by missionaries and nationals from various mission fields.

The faculty for this school is composed of missionary experts in various lines who have had exceptional success in the teaching of their subjects and age groups, and who are recognized leaders in the Church. The expenses for this school will be the same as those of the regular missionary conferences.

COLLEGEVILLE FOR EASTERN SYNOD

The only regular missionary conference for Eastern Synod of the type to which the Church has been accustomed will be the one at Collegeville. All delegates desiring the regular summer conference program are urged to attend this conference. This is especially applicable to delegates of the Girls' Missionary Guild and Woman's Missionary Society. The regular interdenominational text-book for mission-study will be used at the Collegeville conference. With the new dining room and dormitory accommodations at Collegeville all of the delegates who desire to come are assured every comfort and convenience.

FINAL RESULTS OF THE 1930 STEWARDSHIP ESSAY AND POSTER CONTEST

The Stewardship Essays have been carefully judged and the Stewardship Department is finally able to announce the awards. The denominational awards go to young people from congregations of 19 different Classes, from all of the seven Synods.

The denominational judging was done in

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the following manner: As the Essays were received from the Classical judges, they were numbered and the same number was written on the envelope bearing the writer's credentials. The envelope was then detached from each Essay, and through all of the judging, each Essay was identified only by pen name and number.

There were two preliminary judges, whose names have already been published, for each group of Essays. Each of these two persons read all of the Essays in the group and gave independent decisions to the Stewardship Department. About a dozen Essays from each group were chosen by the two judges, and these were submitted to the three final denominational judges—there being three final judges for each age group. These persons—a minister, a layman, and a woman, in each case—made their decisions independently and submitted them to the Stewardship Department. When all of the decisions had been received, it was possible to ascertain the number of points credited to each Essay. The five receiving the most points were awarded prizes. After this had been done, the envelopes bearing the numbers corresponding to those of the winning Essays were opened, and the real

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names of the contestants were known. Their names appear below.

A somewhat similar process was followed with the Posters, except that there were five final denominational judges, and no preliminary ones. Prizes are awarded for 1st place, and Honorable Mention for 2nd and 3rd places in each age group. The final results are printed below:

Winners in the 1930 Stewardship Essay and Poster Contest

ESSAYS

- A. 1. Homer Paul Huesing (First Church), Indianapolis, Ind.
2. Elizabeth L. Haberkamp (First Church), Nashville, Tenn.
3. Fern Clover (Evangelical), Belfast, Pa.
4. Elizabeth Funk (East Vincent), Phoenixville, Pa.
5. Aaron Brumbach, Jr. (St. Lawrence), Esterly, Pa.
B. 1. Dorothy Witmer (Trinity, Collegeville), Trappe, Pa.

2. Catherine J. Heiney (Salem), Miamisburg, Ohio.
3. Elizabeth Blemker (First), Canton, Ohio.
4. Mildred Furgurson (First), High Point, N. C.
5. Bernice M. Elmer (Zwingli House), New Glarus, Wisconsin.
C. 1. Mildred A. Shepardson (Zion's), New Providence, Pa.
2. Ethel Knisely (Christ), Altoona, Pa.
3. Bertha E. Schuler (St. Stephen's), Wheeling, W. Va.
4. Anna M. Eyler (St. John's), Bedford, Pa.
5. Carrie M. Frey (Bethany), Bethlehem, Pa.
D. 1. Sara E. Rutman (Salem), Catasauqua, Pa.
2. Wilda Eshelman (Grace), Shippensburg, Pa.
3. Carolyn M. Baumer (Zion's), Louisville, Ky.
4. Viola M. Bormuth (First), Fostoria, Ohio.
5. Shirley Breitenstein (Salem), Louisville, Ky.
E. 1. Josephine Kreider (Emanuel), Toledo, Ohio.
2. Marie C. Seel (St. Stephen's), Wheeling, W. Va.
3. Wilma M. Diettrich (First), Berwick, Pa.
4. Mary F. Cray (First), Indianapolis, Ind.
5. Clara Burrichter, Monticello, Iowa.

POSTERS

- A. 1. Aaron A. Brumbach, Jr. (St. Lawrence), Esterly, Pa.
2. Neva Ziss (Emmanuel), Haskins, O.
3. John C. Shinn (Immanuel), Indianapolis, Ind.
B. 1. Miriam Kielsmeier (Fourth), Cleveland, O.
2. Elmer F. Kissing (Milton Ave.), Louisville, Ky.
3. Rose Bular (Fourth), Cleveland, O.
C. 1. Chas. J. Gotwals (St. John's), Lansdale, Pa.
2. Elsie Bular (Fourth), Cleveland, O.
3. Evalyn Binns (First), Canton, O.
D. 1. Clarence L. Schloemer (Grace), Milwaukee, Wis.
2. Kenneth H. Smith (St. Luke's), Kittinging, Pa.
3. Marguerite Kryter (St. John's, Second), Indianapolis, Ind.
E. 1. Herbert W. Kracht (Zion's), Buffalo, N. Y.
2. Frances McNair (Pleasantville), Eureka, Pa.
3. Myrtle Hagenbach (Salem), Weatherly, Pa.

NEWS OF THE WEEK

Mrs. Henry W. Elson

President Hoover reviewed May 20 the air fleet and navy, 35 miles off the Virginia Capes. Mrs. Hoover, as a result of a recent fall, was unable to accompany the President.

Edward P. Mulrooney, Assistant Chief Inspector of the Police Department and head of the Detective Division of New York City, has been appointed Police Commissioner of that city to succeed Grover A. Whalen, who resigned to resume his executive post at Wanamaker's.

The Senate has confirmed the nomination of Owen J. Roberts, of Pennsylvania, to be an Associate Justice of the United States Supreme Court to fill the vacancy caused by the death of Justice Edward T. Sanford, of Tennessee. The Senate acted unanimously, and taking only a minute in deciding on the nominee.

A national shrine to the soldier-poet, Joyce Kilmer, who was killed in the World War, is in prospect as the result of the

purchase of the poet's birthplace at New Brunswick, N. J. Dedication of the building will take place on July 4.

An informal reception in the Jefferson Memorial under the auspices of the Spirit of St. Louis memorial committee, was held May 20 in St. Louis in observance of the third anniversary of Colonel Charles A. Lindbergh's New York-Paris flight.

The Golden Jubilee National Congress of the Salvation Army was held in New York in May. The silver jubilee of the commandership of Miss Evangeline Booth was celebrated May 20 in Carnegie Hall. Mrs. Franklin Roosevelt, wife of the Governor of New York, presided. Among those who sent greetings were Mrs. Hoover, Mrs. Coolidge, Lady Astor and others.

According to late returns, former Governor Gifford Pinchot won the Republican gubernatorial nomination for Pennsylvania, thus defeating the Vare candidate, Francis Shunk Brown. Senator Grundy

lost the Senatorial nomination to Secretary of Labor Davis by a plurality that exceeded 250,000.

Hanford MacNider, of Iowa, former Assistant Secretary of War, who was national commander of the American Legion in 1921, has been chosen by President Hoover as Minister to Canada. He is a graduate of Harvard.

Sweden census just completed, shows that the population is 6,120,080. Of the major cities, Stockholm showed the largest gain.

The funeral services of Albert Henry Washburn, United States Minister to Austria, who died at Vienna last month, were held May 21 at Middleboro, Mass.

India has rushed troops to Dharasana; 600 persons have been hurt in the recent salt raids.

The Graf Zeppelin arrived at Pernambuco, Brazil, May 22. The distance covered from Seville, Spain, was 4,000 land miles, in 61 hours.

The House by 210 to 18 voted for an inquiry into Communist activities in the United States, including the connections of the Amtorg Trading Corporation, agency of the Soviet Government. The resolution directs Speaker Longworth to appoint a committee of five to investigate "Communist propaganda in the United States and particularly in our educational institutions."

Premier MacDonald triumphed over the labor revolt on unemployment. Party members, 210 to 29 voted confidence in the Government, rejecting the Mosley proposals. Mr. Mosley resigned from the government.

Mrs. Sarojini Naidu, who became leader of the civil disobedience campaign after the arrest of Mahatma Gandhi and Abbas Tyabji, has been sentenced to 9 months' imprisonment as a result of her activities in the recent salt raids in India.

Depression in the Lancashire (England) cotton trade is increasing, and it is blamed chiefly on disturbed conditions in India and the low rate of silver exchange in China.

Seven men responsible for the first trans-Atlantic flight in May, 1919, by the NC-4, were presented with medals May 23 by President Hoover.

An avalanche engulfed a climbing party on Mt. Kanchenjunga, killing one person and injuring two. Most of the climbers were saved.

William Ordway Partridge, noted American sculptor, who was an exhibitor at the Paris Salon at the age of 20 and whose sculptural portraits now occupy museums and public places throughout the United States, died in New York May 22. He was 69.

Lord Davidson, of Lambeth, former Archbishop of Canterbury, who retired as Primate of England in 1928, died May 25. He was 82 years old.

Miss Amy Johnson, 23-year-old English girl, flew recently from England to Australia in a little Moth plane alone. She covered the distance of 10,400 miles in a little less than 20 days and won \$50,000.

Increasing at a more rapid rate than motor vehicle registration, street and highway traffic accidents in the United States last year were responsible for 33,060 deaths, 31,000 due to automobiles, and 1,200,000 injuries, of which 1,000,000 were laid to motor cars, according to a recent report of the National Conference on Street and Highway safety.

The 1930 census figures of the Southwest reflect a decade of development in its two major industries, oil and agriculture.

The Julius Rosenwald Fund has announced a \$75,000 appropriation for a study of the causes of seasonal unemployment in the Philadelphia area and the development of means to regulate employment that may benefit the entire nation.

After 25 years of vain pleading, Prof. Brecia, curator of Greco-Roman Museum

in Alexandria, has obtained possession of the keys to the Mosque of the Prophet Daniel, beneath which he hoped to find the tomb of Alexander the Great.

Henry Wood Elliott, internationally known scientist and author of the fur seal treaty ratified in 1911 by Japan, Canada, Russia and the United States, died at Seattle May 25. He was 83 years old.

Cape May County (N. J.) freeholders have decided to wage war upon the Jersey mosquito with the gambusia apinis, a denizen of Florida waters half an inch in length which devours sixty times its weight in mosquito larvae in 24 hours.

President Hoover May 26 signed a bill providing for the creation of a national health institute at Washington under the auspices of the United States Public Health Service.

Miami, Fla., with 110,025 inhabitants in 1930 census, a gain of 272.1 per cent, entered the 100,000 class with by far the largest increase rate of any city thus far reporting.

Queen Mary of England celebrated her 63rd birthday at Buckingham Palace May 26. No special functions were arranged except a family luncheon.

Consideration of the London naval armament treaty will be deferred until a special session of the Senate, to be called by President Hoover immediately after the adjournment of Congress, which is expected to take place about the middle of June.

The State Department has granted a month's leave of absence to General Charles G. Dawes, Ambassador to England, that he may return to the United States to attend duties in connection with the Chicago Exposition planned for 1933. General Dawes will sail on June 7.

Purchasers of intoxicating liquor are not guilty of violating the Prohibition law, the Supreme Court unanimously decided May 26, in an opinion handed down by Justice Sutherland. The opinion, rendered in the case of the Government against James E. Farrar, of Massachusetts, was regarded of extreme importance, in view of the many attempts now being made to find the buyer equally guilty with the seller.

CLASSIS OF LANCASTER

The 78th annual session of the Classis of Lancaster was held in Salem Church, Rohrerstown, Pa., May 12-14. The sessions opened on Monday afternoon with the opening sermon by Rev. W. Stuart Cramer, D.D., as the president of Classis, Rev. David Dunn is ill. The preparatory service and Communion were in charge of Revs. G. B. Raezer and J. H. Dorman. The officers of Classis are: President, Rev. George B. Raezer; vice-president, A. W. Moyer; stated clerk, Rev. D. G. Glass; assistant clerk, Rev. Fred D. Pentz; statistical clerk, Rev. M. E. Grove; treasurer, Rev. Harry E. Shephardson. On Monday evening Rev. George W. Richards, D.D., spoke on "Pentecost and the Church," and on Tuesday evening, Laymen's Night, addresses were made by Elders E. M. Hartman and J. Q. Truxal. The morning meditations were led by Rev. E. F. Asper, pastor of the Church of God, and Dr. J. H. Pannebecker. All the items referred to Classis by General and Eastern Synod were adopted. Favorable action was taken on the amendments to the Constitution. On the Plan of Union unfavorable action was taken. Dr. J. H. Pannebecker, who served Classis as treasurer for 48 years, declined re-election, and was made treasurer emeritus at a salary of \$300. Rev. Harry E. Shephardson, New Providence, was elected treasurer. Students Theodore J. Schneider and Raymond Strine were examined and licensed to preach the Gospel, Licentiate Schneider being dismissed to Schuylkill Classis, where he has accepted a call. Beneficiary aid was voted to Students John B. Frantz, Barton L. Burkhardt, W. B. De Chant and David K. Eichler. The pastoral relation between

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Rev. John C. Raezer and St. Andrew's, Lancaster, was dissolved. Sustentation was voted to the Armstrong Valley and Warwick Charges. Delegates to the Pennsylvania Council of Churches were appointed: Primarii, Revs. C. G. Bachman, D. G. Glass, W. Stuart Cramer, D.D., David Dunn, J. N. LeVan, L. C. T. Miller; secundi, Revs. T. A. Alspach, D.D., F. W. Teske, H. M. Leidy, C. D. Spotts, H. Groff, W. T. Brundick. Committees: Missionary and Stewardship, Revs. C. G. Bachman, David Dunn, J. W. Zehring, J. N. LeVan, Elder E. M. Hartman; Vacancy and Supply, Revs. D. G. Glass, S. C. Hoover, T. A. Alspach, D.D., E. H. Phillips, Elder John G. Fritchey; Christian Education, Revs. H. E. Shephardson, David Dunn, F. W. Teske, Elders J. W. Brenneman, George Hollinger, S. Z. Givler; Executive Committee of Classis, Revs. G. B. Raezer, D. G. Glass, Elder E. N. Johnson. The time and place of the fall and springs meetings were referred to the Executive Committee of Classis.

—D. G. Glass.

MEETING OF THE JUNIATA CLASSIS

The Classis of Juniata met in its 47th annual session in St. Paul's Church, Juniata, Rev. V. D. Grubb, pastor loci, Monday, May 19, at 8 P. M. The preparatory service was conducted by the Revs. O. H. Sensenig, F. D. Eyser and R. J. Harrity. By appointment of the retiring president of Classis, Rev. O. H. Sensenig brought the opening message on the text, "Have ye received the Holy Ghost?" Acts 19:2. It was a splendid sermon and was received with great interest.

The retiring president then called the Classis to order. The following organization was effected: Rev. Chas. D. Rockel, president; Mr. Geo. C. Lynn, vice-president; Rev. O. H. Sensenig, stated clerk; Rev. J. Albert Eyler, treasurer, and Rev. R. J. Harrity, corresponding secretary.

On Tuesday morning the Holy Communion was observed and the service was in charge of the officers of Classis. The regular routine of business was dispatched during Tuesday. Classis was addressed by the Rev. Milton Whitener in behalf of Catawba College. He gave a very clear and precise outline of the activities of this growing institution, which was very gratifying to the members of Classis. The subject of Ministerial Relief was presented to the Classis by the informant.

On Tuesday evening the Classis was addressed by the Rev. John H. Poorman, assistant secretary of the Board of Foreign Missions; his subject being "The Pentecostal Year." His address was most inspiring and helpful.

The Fall meeting of Classis was set for Oct. 20, and the Spring meeting for the first Monday in Lent, to be held in connection with the annual Lenten Retreat.

Juniata Classis expressed itself as being in sympathy with the establishing of a Home for the Aged, provided that Potomac Synod found that the needs and the available funds would justify the establishment of such a Home.

The Plan of Church Union with the United Brethren and Evangelical Synod of North America was presented, and the Classis offers the suggestion that the congregation shall have a voice in the choosing of a minister.

Classis voted the appointment of a special Committee on Evangelism whose duties it shall be to arrange for a series of evangelistic services throughout the entire Classis.

All amendments to the Constitution were

passed favorably except the item providing for the ordaining of licentiates to the office of chaplain in the army or navy.

The regular business session closed on Wednesday at 3.30 P. M.

The Classis was entertained by the congregation who opened their homes as well as their hearts and by every means strove to make the stay of the members of Classis a very pleasant one.

—V. D. Grubb, Committee on Press.

MEETING OF WEST SUSQUEHANNA CLASSIS

The 74th annual session of West Susquehanna Classis was held at Bellefonte, Pa., in St. John's Church, Rev. Robert Thena, pastor, May 19-21. Rev. Wm. S. Gerhard, of Freeburg, Pa., was elected president, and Elder B. B. Huntington, of West Milton, vice-president. Rev. A. S. Asendorf, of State College, Pa., is the corresponding secretary, and Rev. H. B. Zechman, New Berlin, Pa., reading clerk.

On Monday evening, Rev. D. R. Keener, of Centre Hall, Pa., preached the annual sermon, after which Rev. A. Ward Campbell, pastor of the local Evangelical Church, welcomed the Classis in behalf of the Ministerium of Bellefonte. On Tuesday evening the address was given by Prof. Nevin C. Harner, of the Theological Seminary at Lancaster. His subject was "The Challenge of Religious Education and Some Steps in Meeting It."

All the recommendations handed down by General Synod, with one exception, were either adopted, or referred to the proper committee for inclusion in their report, and were adopted along with that report. The one exception was the recommendation that the Apportionments for Contingent Expenses of Classis and Synods should be regarded as part of the congregational expenses. Classis did not see its way clear to adopt that recommendation.

The Amendments to the Constitution were carefully explained, duly considered one by one, and all adopted. This includes the amendment which gives to the women the right to hold office in the Church on a par with the men.

Classis continues to stand by its previous approval of the Plan of Union. The salient feature of the report of the special committee appointed to interpret the mind of Classis in the matter is the following sentence: "A large majority (of the Classis) was found favorable to giving to the Commission (on Closer Relations) all encouragement to go the full lengths that may be found practicable, under the plan, for consummating the union."

At the solicitation of the elders present, with whose opinion a sufficient number of pastors were in agreement to make the action possible, Classis declined to Apportionment the sum necessary to pay the premiums on the policies of the pastors enrolled in the Sustentation Fund. As the premiums for this year have already been paid, it means that after Jan. 1, 1931, the pastors of the Classis will assume the payment of their premiums themselves. The following overture to Easter Synod was passed: "Resolved that West Susquehanna Classis overtures Eastern Synod to ask every minister of the Synod to pay his own premium on his policy in the Sustentation Fund."

Classis adopted the suggestion of the Executive Committee of General Synod, and will hold two regular meetings each year. The next meeting will be held at Lock Haven, Pa., on Oct. 27, at 10 A. M. What was formerly the spring meeting will

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be held on Jan. 19, 1931, at West Milton, Pa., at 10 A. M.

On account of advancing age, Rev. W. A. McClellan, pastor of the Rebersburg Charge, asked that the pastoral relation with his charge be dissolved. The request was granted with regrets. Recognizing the necessity of this action, the charge has already made arrangements to secure a successor to Brother McClellan when his pastorate expires on July 1. At the request of pastor and the Joint Consistory, the pastoral relation between Rev. Howard L. Wink and the Susquehanna Charge was dissolved, effective June 1, and the call from the Boalsburg Charge to Brother Wing was confirmed. The Committee on Supply for the Susquehanna Charge consist of Revs. R. D. Custer, Mifflinburg, Pa., H. H. Rupp, I. S. Ditzler, and Elder Lloyd G. Miller, of Montgomery, Pa. As this charge is under the care of the Board of Home Missions, the support of which the Board asks to be relieved, the matter was referred to the Committee of Reconstruction with the expectation that by some method of reconstruction the relief desired by the Board might be obtained.

Classis was delightfully entertained by the congregation at Bellefonte. The dinners were served at the Church. On Tuesday evening, after the meeting, there was a reception at which the 50th anniversary of the ordination of Rev. Frank Wetzel, of Akron, O., a son of the congregation, and present at the meeting of Classis, was suitably recognized.

—H. H. Rupp, Stated Clerk.



Mrs. Edwin W. Lentz, Editor
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Visitors from West Virginia

"Staunch Reformed Folk" . . . the phrase rings with loyalty and enthusiasm. With that phrase, Mr. and Mrs. C. Franklin Syne, Mrs. Charles D. Wyson and Miss Louise Miller, of Shepherdstown, W. Va., were introduced to the writer by the Rev. Charles F. Freeman, of Doylestown, Pa. These friends from West Virginia were visiting their former pastor and his wife, who before her marriage lived at Shepherdstown. Rev. and Mrs. Freeman were driving with these friends through some of the mountains which place Pennsylvania among the states with great scenic beauty.

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larger proportion of the delegations to the World Christian Endeavor Convention at Berlin. As never before, every effort is being strained to bring National leaders from so-called mission lands. These Nationals, with their messages, will leave lasting imprint on the impressionable lives of the young people. For the first time Korea will have a delegate. The Korean Endeavorers have undertaken to raise part of the expenses of their delegate, Mr. H. T. Cho. One of the Guild girls from St. John's Church, Bangor—Miss Beryl Ruch—will attend the World Convention at Berlin.

Master Degree

The "New York Herald" of May 27 noted that Jesse B. Yaukey, of China, had

been honored with Master of Arts from Union Seminary, New York City. Since the beginning of their furlough, Rev. and Mrs. Yaukey have given generously in addresses and writing for the Woman's Missionary Society. We congratulate.

The Reading Course for 1930-31

More than a week ago, the leaflet material for the 1930-31 Reading Course was sent to the printer. Probably by the time this is read, the leaflets will be ready for distribution. We suggest that local literature secretaries send in their orders so as to distribute the lists to their readers. In the last weeks of preparation we were perturbed over "The Book Market." Over night the price of a book might drop from \$2.50 to \$1. We are experiencing "a tempest in a teapot," of like quality however with the tempest in the stock market. We have a feeling similar to that of which Walter Lippman, editor of the "New York World," tells in his article, June issue of "Harper's." He says of President Hoover: "He planned a continuation of prosperity. He got a first-class panic and depression." An editorial writer on the book subject says "the authors seem evenly divided between two schools, some holding that price cuts will bring enough increase in sales to add to authors' royalties; others insist that readers buy the books they want, irrespective of price. Since 1919 the price of books has advanced 80 per cent. The price has kept many from purchasing.

A Challenge

Looking ahead to the fall and winter, we wonder whether local missionary societies will be conscious that something is lacking even though they will not be able to say what that "something" is. We fear so unless a goodly number of women will avail themselves of Leadership Training Schools, such as the School of Missions at Lancaster and Wilson College Conference at Chambersburg, Pa. Everybody needs and is benefitted by the Summer Missionary Conferences . . . an accepted fact which needs no further emphasis. This challenge is to women who are willing to get under the work. Dr. A. V. Casselman has sent the literature of the very promising training school at Lancaster to pastors and other women and men . . . pastors and missionary groups are urging attendance at Lancaster. Our appeal goes a step beyond Lancaster. For many years we have had Miss Carrie M. Kerschner and Miss Greta Hinkle at Wilson College Conference of Missions. They were experienced in getting this "source" information and inspiration into the texture of our missionary enterprise. To keep from sliding into a denominational groove, we challenge broad-minded, missionary-minded women to spend nine days, June 30-July 8, at the Wilson College of Missions, Chambersburg, Pa. Our denominational chairman, Mrs. Irvin W. Hendricks, reports to date, registrations from the Reformed Church. It is so small we refrain from publishing it.

To Follow Mrs. D. E. Waid

At Wilson College Conference the thought of Home Missions in the wider and more general interpretation has been almost synonymous with the thought of Mrs. Waid. Many are asking "who will take that place on the program?" The Committee on Arrangements was fortunate to secure Mrs. Kenneth D. Miller, chairman of Migrant Work for the Council of Women for Home Missions. Mrs. Miller will bring strong Home Mission Messages, built on a background of rich experience in the field of Christian Social Service, as well as well-balanced interpretation of the text "Trailing of the Conquistadore." Very much alive, attractive and charming, Mrs. Miller will make a place for herself at Wilson.

A Gesture Toward Understanding

So far as we know, Wyoming Classis is

the first Classical group in Eastern Synod to invite an officer of the Woman's Missionary Society to present the work of the organization at an Annual Classical Meeting. Miss Kerschner had received the invitation. Not being able to accept, Mrs. Anewalt was invited to give the message. She presented "The Purpose and Scope of the Woman's Missionary Society." In open forum the ministers and elders sought whatever further information they desired. At the request of Dr. Lampe, Mrs. Anewalt was invited to represent the Executive Committee of the General Synod and deliver the address on Stewardship before the same Classical body.

BOOK REVIEWS

The Christian God, by Richard Roberts, pastor of the American Presbyterian Church, Montreal, Canada. The Macmillan Company, New York. 154 pages. Price, \$1.50.

The author of this thoughtful volume is well known on both sides of the Atlantic as a preacher of power and as an author who deals constructively with big issues of thought and life. He commands a wide influence among the academic youth. And that gives special significance to this little volume of theological lectures. They are

the Merrick Lectures, delivered at Ohio Wesleyan University in 1928. Though semi-popular in character, they deal with profound topics. The avowed aim of the author is to harmonize religion with reason. Accordingly, he uses the categories of modern science and philosophy to restate the essence of faith in the Christian God and in His creative and redemptive relation to the universe. He presents his enlightened Christian theism so plausibly that the mind is silenced while the heart rejoices. But the final word remains yet to be spoken in this difficult matter of fitting our Christian God into the universe revealed to us by science. Scientific concepts and religious convictions cannot, finally, be antithetical or contradictory. But even Dr. Roberts' delightfully suggestive book does not quite achieve their synthesis. Many of us, however, are deeply grateful to him for help from his writings in holding fast to a faith in the absoluteness of God in an evolving universe.

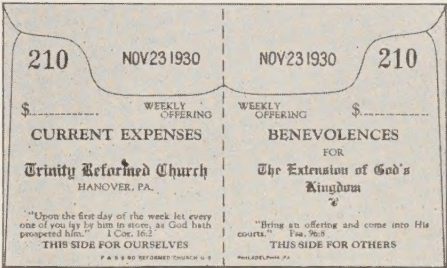
—Theo. F. H.

Personology: The Art of Creative Living, by Frederick B. Fisher. Abingdon Press. 212 pp. Price, \$1.50.

The theme of this book—"the rebuilding of our world through the agency of recreated persons"—is far better expressed by the sub-title than by the title, "personology," a word coined by the author. Bishop Fisher attributes the inspiration of

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this book to a fascinating winter's work in modern India, which needs, he says, "the two-edged sword of moral regeneration and social revolution."

The bishop may not have chosen happy titles for his various chapters—dynamic unity, magnetic desire, scientific mysticism, etc.—but he has hidden a great message behind these obscure phrases. Perhaps it were fairer to say that his message has illumined his chapter-heads and given them rich meaning.

The whole treatise is shot through with a magnificent social idealism, but the author's social vision is not one that is to be accomplished by the devices of social organization or by the mere manipulation of the structure of our society. It is a compelling ideal that is realizable only by the agency of refashioned persons.

The culmination of his thought is found in the author's closing chapter on "Scientific Mysticism" in which he enumerates the five imperatives of the ideal age—an educated world in which enlightenment made available to all persons shall have dispensed with fear, superstition, bigotry and helplessness; a prosperous world which makes room for a true Christian materialism and will put an end to the grinding poverty of masses of mankind; a healthful world of abounding vitality for all, with disease stalked to its lair and forever annihilated; an ethical world where the Golden Rule shall dominate all social relations; and a spiritual world of folks in intimate companionship with the Father of Jesus Christ.

—A. N. S.

Humane Religion, by Frank Kingdon, pastor of Calvary Methodist Episcopal Church, East Orange. The Abingdon Press, New York. 351 pages. Price, \$2.50.

A well-written plea for the Christian religion as "essentially and primarily an ethical adventure." The author holds that "the first intention of Jesus in any transaction was the humane one, and no question was rightly and finally settled until every last human interest involved had been properly safeguarded over all others." Guided by this clue to the ultimate meaning of life, the book, in its first section, deals with the progressive revelation of humane religion in the Bible. The second section is devoted to an examination of the development of philosophical thought from Plato to such modernistic types as Russell, Eddington, and Watson. In the last, and best, section the main thesis of the volume is applied to the solution of current social problems. Laymen as well as preachers will find this book good for summer reading. It is refreshing in its style and suggestive in its contents.

—Theo. F. H.

OBITUARY

MORRIS F. HIPPENSTIEL

Morris Franklin Hippenstiel, of 321 East Union Boulevard, Bethlehem, Pa., for more than 40 years in the service of the Lehigh Valley Railroad Company, passed away May 16 at 12.45 o'clock, at St. Luke's Hospital, following an operation, aged 60 years, 5 months and 14 days. His death came as a great shock to his friends who were not aware that he was a patient at the hospital.

Mr. Hippenstiel was born at Friedensville on Dec. 1, 1869, a son of Frank and Amanda (Gehman) Hippenstiel. His boyhood was spent in Center Valley. It was at the local Reading Railway station that he became interested in telegraphy, which led to his employment in 1889 by the Lehigh Valley Railroad Company as a telegrapher. He continued in that service un-

til 1903, when he became chief clerk under Joseph F. Caskey, superintendent of the department of telegraphy, which position he held at the time of his death.

Mr. Hippenstiel was a devoted member of the Friedensville Reformed Church, being its treasurer for the past 14 years. For many years he was the president of the joint boards of the Friedensville Union Church. During his Church connection he was active in assisting in effecting many improvements to the Church property and cemeteries. He was a member of Bethlehem Lodge, No. 283, F. & A. M., and of Lehigh Consistory, A. A. S. R. In 1870 he was married to Miss Mary Ida Koch, daughter of Addison E. and Esther (King) Koch. There survive his widow, two sons, Harold F., of Russell Ave., Fountain Hill, and Earl, of Bethlehem, and 6 grandchildren.

The funeral was held from his late home and was one of the largest in this section for some time, legions of friends paying their last respect to the remains. Brief services were held at the house by Rev. T. M. Kressley, pastor of the Reformed congregation of Friedens Union Church. Following the services at the house, the cortege proceeded to the Church where services were conducted. Rev. T. V. Druckenmiller, pastor of the Lutheran congregation, assisted in the services. Interment was made in the cemetery adjoining. The floral tributes were many and handsome. The Joint Council and Consistory of both congregations presented a gorgeous floral tribute. The pallbearers were fellow employees of the office of the Lehigh Valley Railroad, which included W. V. Trice, M. J. Groman, N. J. Goth, W. C. Stait, J. W. Blake and J. Deciceo. From the hearse to the Church, the following members of the Lutheran Church Council bore the remains: E. H. Dimler, George Clauser, Earl Young, Robert McGrath and D. Z. Eisenhard. From the Church, the following members of the Reformed Consistory conveyed the remains to his last resting place: M. A. Gangewere, William Beidelman, Elias Stoudt, Forrest Koch, Wilson Reichard and Victor Kratzer.

—H. F. H.

P. HENRY C. BIRELY

P. Henry C. Birely, of Frederick, Md., died early on the morning of May 10, at the Frederick City Hospital, as the result of being struck by an automobile the evening before. Mr. Birely, who was quite deaf, was struck by a car while crossing Market Street, and died 5 hours later.

Mr. Birely was the son of J. William and Rosanna C. Birely, and was in his 86th year. He had had a long and honorable business career in Frederick and was still actively engaged in the manufacturing business at the time of his death. He was held in high esteem in the community where he had spent his life. For 63 years he was a devoted member of the Evangelical Reformed Church. Although he could not hear the preaching of the Gospel and but little of the Church service, he was a regular attendant upon the services of the Church Sunday morning and evening. He came to worship God and he knew that he could do that, although he could hear nothing. His faithfulness, especially under these circumstances, was an example to many.

Eighteen months ago his wife died and he was lonely with a loneliness that nothing, even the devotion of his daughter, could cure, and he was eager to go to be with her. His death came as a most welcome release to him, and in answer to his prayer. He is survived by one daughter, Mrs. J. Walter Getty, of New Windsor, and a brother, William C. Birely, of Frederick, an elder in the Evangelical Reformed Church.

The funeral service was held from his late home on the morning of Monday, May 12, by his pastor, Dr. Henri L. G.

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Kieffer, who spoke from the words, "Be thou faithful unto death and I will give thee a crown of life." Dr. Kieffer was assisted by Dr. Charles E. Wehler, pastor of the Presbyterian Church of Frederick, and Rev. John T. Chase, pastor of the Presbyterian Church of New Windsor. Interment was in Mt. Olivet Cemetery. "Blessed are the dead who die in the Lord; they rest from their labors and their works do follow them."

—H. L. G. K.